



The Improvement Era

April 1958

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Exploring the Universe

by Dr. Franklin S. Harris, Jr.

Our Modern Alphabet

Our modern English alphabet of 26 letters has come to us from Egyptian, Phoenician, Greek, Etruscan, and Roman alphabets. The Romans gave us a Latin alphabet of 23 letters. The sounds for which the symbol *i* had been written, in the early middle ages, were separated into the symbols *i* and *j* during the fifteenth century, and similarly the sounds represented by *v* became separated into *u* and *v* in the 10th century, and *w* in the 11th century. Dictionaries as late as the 19th century continued to arrange items beginning with *u* and *v* in one list without distinguishing in position between the *u* and *v*.

The Greatest Rainfall

The highest recorded rainfall in 24 hours is the 46-inch fall on July 14 and 15, 1911, at Baguio, Luzon, Philippines. The greatest rainfall in one year occurred in 1860-1861, in Cherrapunji, India, and totaled 1042 inches, or over 86 feet!



A Great Loss

It is estimated that about one-third of all water diverted for irrigation is lost on the way to the actual fields.

Deep-sea Organisms

From the ocean depths of 13,200 and 16,200 feet a live sand flea and a sea worm have been brought to the surface and still live. The deep-sea organisms were successfully "fished" by the Lamont Geological Observatory of Columbia University.

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(or the cheese or salad or dip, or whatever
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ERA

Official organ of the priesthood quorums, Mutual Improvement Associations, ward teachers, Music Committee, Department of Education, and other agencies of the Church of Jesus Christ of Latter-day Saints.

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David O. McKay and Richard L. Evans, *Editors*; Doyle L. Green, *Managing Editor*; Marsha C. Josephson, *Associate Managing Editor*; Elizabeth J. Moffitt, *Production Editor*; Albert L. Zobell, Jr., *Research Editor*; Eileen Gibbons, *Manuscript Editor*; Gordon T. Allred, *Editorial Associate*; Ralph Reynolds and Ed Maryon, *Art Directors*.

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Cover—April 20th marks the dedicatory date for our cover subject, the New Zealand Temple, shown as drawn by Church architect Edward O. Anderson and adapted for the Era by Hal Rumel Studio.





Utah's junior senator
proudly proclaims his heritage

1.

SENATOR WALLACE F. BENNETT'S

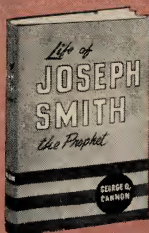
Why I Am a Mormon

2.

LIFE OF JOSEPH SMITH THE PROPHET

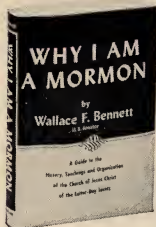
An eyewitness account of the
life and work of the Prophet

GEORGE Q.
CANNON



The author of this well-written history interviewed living witnesses concerning the events and happenings in the Prophet's life as well as reading the Prophet's own records of the early history of the Church. From this eyewitness approach, this book gains vividness and veracity.

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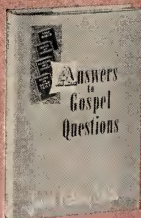


In a clear style Senator Bennett covers the cardinal points of LDS doctrine, giving the Church's teachings on the plan of salvation, the nature of man, mortality and immortality, Jesus the Christ, and God. He also vividly describes events in LDS history and concludes with a personal testimony.

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from a beloved Apostle . . .

5.

DR. ADAM S. BENNION'S

The Candle of the Lord

While memory lasts, "The Candle of the Lord" will rekindle the glow of inspiration which the gifted, friendly spirit of Adam S. Bennion brought to the thousands who enjoyed hearing his amiable voice. His personality was a catalyst which sparked the personalities of others to noble action. His ideas furnished the fire and his enthusiasm fanned the flame. In this book he speaks again on themes which filled his heart: the spiritual life, love of country, his dedication to youth, and his faith in the noble potentialities of his fellow men.

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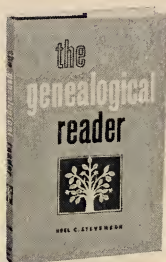
NOEL C. STEVENSON'S

the genealogical reader

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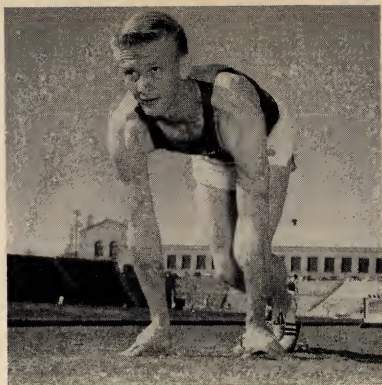


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The Moral Equivalent of War

by Dr. G. Homer Durham
Vice President, University of Utah

In the year of his death, the American psychologist William James (1842-1910) pondered human behavior and the problem of war. In man's competitive and combative instincts he saw (1) the seeds of progress and achievement and also (2) the source of conflict and war. How to curb the latter without destroying the former? James offered some suggestions in his famous essay, "The Moral Equivalent of War."

This year, 1958, may be the year some readers of this column have the opportunity to go to Russia. As representatives of the United States (citizens of other countries face similar possibilities) some may be introducing William James' "moral equivalent" on a broad front.

On January 27, 1958, the Department of State signed an agreement for cultural exchange with the Soviet Union. Three months of negotiations were involved. Ambassador William Lacy represented the United States. Ambassador G. N. Zaroubin represented the Soviet

Union. Vice-president Nixon hailed the achievement in a special news release.

In 1958 and 1959 the Soviet Union will send nine delegations to the United States in the following fields:

1. Agricultural mechanics
2. Animal husbandry
3. Veterinary science
4. Mixed foods
5. Cotton growing
6. Agricultural construction and electrification
7. Horticulture
8. Irrigation and reclamation
9. Forestry, lumbering, and mill-work

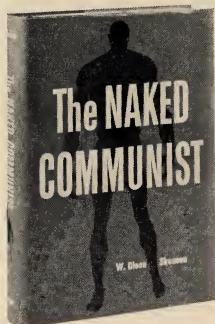
The United States will send delegations to the Soviet Union in the same fields during the two years. If you are an agricultural scientist, this exchange may provide you with your next foreign mission!

If you are a medical man with a specialty in antibiotics, the physiology or pharmacology of the nervous system, radiobiology, biochemistry, metabolic disease, endocrinology, or commu- (Continued on page 284)

The NAKED COMMUNIST

W. Cleon Skousen

Here is undoubtedly the easiest understood volume ever published on Communism, written by former FBI man and BYU faculty member, the author of two popular LDS Church books: "Prophecy and Modern Times" and "The First 2000 Years," W. Cleon Skousen, who is now the Chief of Police in Salt Lake City. **\$4.95**



Questions answered:

- Who gave Russia the A-Bomb?
- How did the FBI fight the battle of the underground?
- Why did the West lose 600 million allies after World War II?
- What really happened in Korea?



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Letters and Reports



LAIE SCOUT RECEIVES EAGLE BADGE

Leroy Kelilikali is believed to be the first Boy Scout in Laie, Hawaii, to receive his Eagle badge. His mother, Mrs. John Kelilikali, pinned it on during Scout Sunday, February 9, while his father, Elder Kelilikali, looked on (left). Next to Leroy is George Q. Cannon, Jr., of the mission presidency, and president of the Aloha Council, BSA. Scoutmaster Aurilio Wayas is at the right. Leroy, who is fourteen years old, is a teacher in the Aaronic Priesthood of the Laie Second Ward, Oahu Stake. He has three Aaronic Priesthood awards and next year hopes to receive the Deseret Recognition award.

New York, New York

Dear Editors:

Incidentally, we want to congratulate you on the modernization of your magazine. We think it is now one of the most attractive magazines in the religious field.

Sincerely,
Three Lions, Inc.
M. G. Lowenherz

Schenectady, New York

Dear Editors:

My husband and I extend our congratulations to you for your new format. The November issue was a pleasant surprise since we were not expecting to see such a change in the magazine. We are happy to see that this new format extends even to the spot illustrations. The entire magazine is much more attractive. It demands to be read.

Sincerely yours,
Mrs. Hugh Woodbury

FPO, San Francisco,
California

Dear Editors,

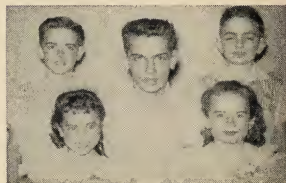
By the influence of your wonderful magazine, *The Improvement Era*, I was able to convert one of my shipmates. Now he is on his way home for separation from the navy. He asked me to write and start a subscription for him.

A new chapel is soon to be built in Aniston, Alabama, which is just six miles from his home.

I hope that through my influence and *The Improvement Era's* great help, more people will realize the truth of our message. I have really gained a testimony while serving in the navy. I have been blessed and will do my best to serve my God and fellow man.

May the Lord bless you in your wonderful work.

Cordially yours,
/s/ Elden Clyde



A FAMILY OF WINNERS

Ogden Twenty-first Ward, Lorin Farr (Utah) Stake is proud of its Sunday School attenders, especially the children of Elder and Sister E. Herbert Chase. Left to right, first row, Jill has four years perfect attendance and Dana six years. Back row, Dale has seven years, Brooke nine years, and Ladd eight years Sunday School attendance, all without a miss. They also have an excellent Primary record. Dale is in his second year of cub Scouting. Ladd and Brooke have carried their attendance activity into MIA, where Ladd is a Tenderfoot Scout and Brooke is a Life Scout, with all his merit badges received for his Eagle. Sister Chase teaches the Trail Builder class in Primary.

THE IMPROVEMENT ERA

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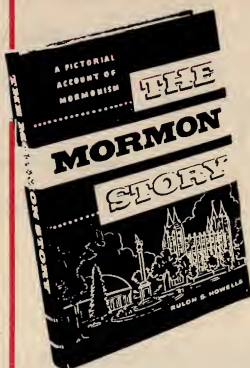
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5. Our Leaders Speak

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By J. Reuben Clark, Jr. Brings all the teachings of Jesus contained in the Four Gospels and the Book of Mormon into one complete harmony. Current Melchizedek Priesthood course of study.

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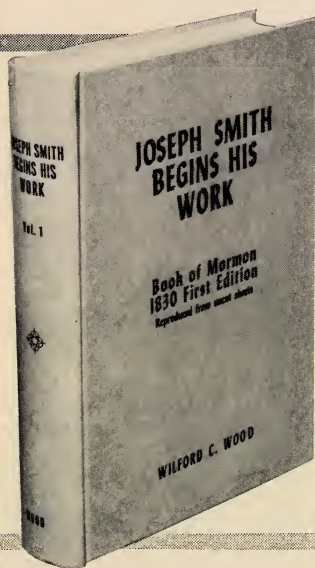
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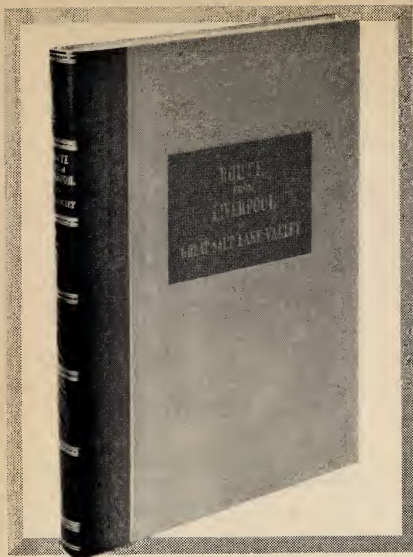
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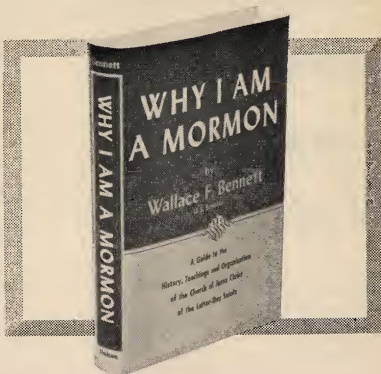
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3. WHY I AM A MORMON

By Wallace F. Bennett

Written primarily for the non-Mormon, the author has here turned out a remarkable book for every Mormon to read and enjoy. Clear, forceful and direct, this inspiring volume guides the reader through the history of the Church, introduces its founders and makes them live, and explains the doctrines and principles that have made the Church great. It is an interesting trip through all Mormonism, led by a dynamic guide who has an abiding faith in God and the divinity of the Gospel. Will help any Church member answer the question: "Why am I a Mormon?"

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4. THAT YE MIGHT HAVE JOY

By Bryant S. Hinckley

Now, a sequel to the very popular volume, "Not By Bread Alone."

Teachers, officers, and leaders of all ages will find this rich collection of short articles and stories an invaluable source of inspiration and help for lessons and public

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The Church Moves On

February 1958

2 Elder Harold B. Lee of the Council of the Twelve dedicated the chapel of the Redwood First and Second wards, North Jordan (Utah) Stake.

Elder LeGrand Richards of the Council of the Twelve dedicated the chapel of the Grant Ward, South Los Angeles (California) Stake.

Taylorsville (Utah) Stake divided to form Kearns, Kearns North, and Taylorsville stakes. Elder Merrill A. Nelson, first counselor in the Taylorsville Stake presidency, sustained as president of Kearns Stake, with Elders Grant H. Linford and Sheldon H. Holmes as counselors. There are five wards in Kearns Stake with a membership of approximately 5100. Elder Volma W. Heaton sustained as president of Kearns North Stake, with Elders Jack R. Prince and Eugene W. Pearson as counselors. There are six wards in Kearns North Stake, with a combined membership of approximately 4800. President Wayne C. Player continues to preside in Taylorsville Stake, with Elder Seymour J. Godfrey, his former second counselor, sustained as first counselor, and Elder Richard A. Barker sustained as his new second counselor. There are three wards in Taylorsville Stake. Elders Harold B. Lee and Henry D. Moyle of the Council of the Twelve directed these changes, bringing the total number of stakes now functioning in the Church to 256.

7 Representatives of fifteen Ogden (Utah) area stakes approved plans for the construction of a new 210-bed hospital upon a twenty-seven acre tract in Ogden. When the new building is completed, the Thomas D. Dee Memorial Hospital will be disposed of, it was decided.

8 An expansion program for Brigham Young University was announced by Dr. Ernest L. Wilkinson, its president, who also announced a fund-raising campaign to support it. President W. Noble Waite of South Los Angeles Stake had previously been named to head the fund drive. The first goal is to raise five million dollars in the next three and one-half years. Thereafter, the program will be expanded to meet the further needs of the university. President Wilkinson explained that the BYU "look into the future" will concentrate on five goals: (1) establishment of an outstanding faculty with improved salaries; (2) additional scholarships; (3) expansion of the campus; (4) extension of BYU services to the Church; (5) increased laboratory and library facilities. No timetable has been set up for the completion of the developments, but hopes are that they can be completed by 1975, the centennial year for the "Y."

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9 Elder Thorpe B. Isaacson of the Presiding Bishopric dedicated the chapel of San Pedro Ward. The building also serves as the center for the Redondo (California) Stake.

Elder Milo J. Bosshardt sustained as president of North Sevier (Utah) Stake, with Elders Victor J. Rasmussen and Melvin J. Thallman. They succeed President Dale H. Petersen and his counselors, Elder Blain C. Curtis and G. Glen Taylor.

Elder William L. Stoker, formerly first counselor in San Mateo (California) Stake presidency, sustained as president, succeeding President Melvin P. Pickering. Elder William S. Durrant, formerly second counselor, sustained as first counselor. Elder James B. Jacobson sustained as the new second counselor.

11 Elder Adam S. Bennion of the Council of the Twelve died at 8:35 this morning. Death came quietly to the seventy-one year-old Church leader who had suffered a cerebral hemorrhage on February 5.

14 Funeral services were conducted in the Salt Lake Tabernacle for Elder Adam S. Bennion of the Council of the Twelve.

19 Three new members of the general board of the Relief Society were announced: Irene B. Woodford, Pearle M. Olsen, and M. Elsa T. Peterson.

21 The First Presidency announced the appointment of Elder Erick Albert Rosenvall as president of the New Zealand Temple. Elder Rosenvall, a Salt Lake City builder, has been serving as a labor missionary in New Zealand since the summer of 1955.

22 General President Bertha S. Reeder of the YWMA announced that a total of 38,218 individual awards were presented to young women during the year closing May 31, 1957. This represented an increase of 2103 over 1956. Awards given in the missions also increased from 1216 to 1346. Leaders awards rose from 5803 to 6432 in the year in the stakes and from 241 to 314 in the missions.

23 Orlando Stake, 257th such unit now functioning in the Church, organized in Florida with Elder W. Leonard Duggar sustained as president, and Elders Farrell A. Munns and W. Eugene Hawkins sustained as counselors. Wards are in Tampa, Bradenton, Winter Haven, Ellsworth Ward (at Deer Park), Melbourne, and Orlando. Branches are in Dunedin, St. Petersburg, Springfield, Dade City, Sanford, New Smyrna Beach, Fruitland Park, Belleview, and Daytona Beach. About thirty-two hundred members are in the area embraced by the stake. The organization was effected by Elders Henry D. Moyle and Delbert L. Stapley of the Council of the Twelve.

Elder J. Burns Beal, formerly first counselor in the Lost River (Idaho) Stake sustained as president, succeeding President J. Cleve Hansen, who was released with his second counselor, Elder Fred H. Boyer. President Beal's counselors are Elders Vernon H. Kotter and John L. Dalling.

March 1958

2 Monterey Bay Stake organized from portions of San Jose (California) Stake, with Elder James Newton Wallace sustained as president, and Elders George Wilbur Wheatley and Quenton J. Taylor sustained as counselors. Wards are Pacific Grove, Seaside, Salinas, Santa Cruz, and Watsonville. Branches are Gilroy, Harmony Hills, and Hollister. There are also two servicemen's groups at Fort Ord, functioning under the stake's direction.

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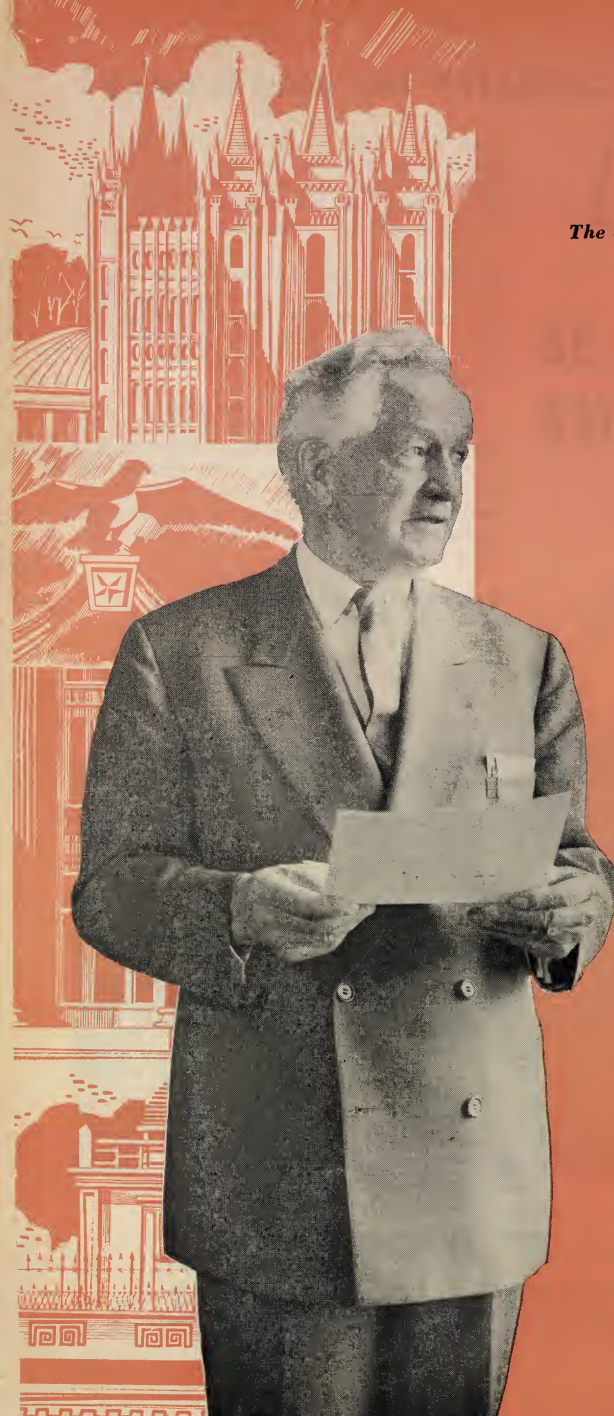
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The age-old query; the glorious answer

He is

Since man in his forgetfulness of immortality first looked with wonderment at the starry heavens or sought in vain to solve the mystery of his being, there has harbored in every intelligent human being's mind the age-old query propounded by Job: "If a man die, shall he live again?" (Job 14:14.)

It is the question of the ages, and though divine messages, like flashes from the eternal, gave to every generation an affirmative answer, yet millions throughout the centuries refused to accept the light as authentic and accordingly lived their allotted time in doubt and died in dreadful darkness; because, they reasoned, no one had ever returned from the realm beyond the grave.

The most significant event, therefore, in all human history was the discovery of the empty tomb on that memorable first day of the week, together with the answer from the heavenly being.

"Ye seek Jesus of Nazareth, which was crucified; he is risen; he is not here; behold the place where they laid him." (Mark 16:6.)

Those lines when written had no reference whatever to Easter. They were a simple statement concerning the resurrection of Jesus Christ—one of the greatest events in the history of mankind.

Easter, a spring festival, was adopted from the pagan celebration given in honor of Eostre, a Saxon goddess of spring corresponding to Ashtoreth of Syria.

All that men say of Eastertide as the

risen: *He is not here*

by President David O. McKay

season of new life and new hope may be appropriately connoted with this ancient pre-Christian festival. True, spring and the resurrection are happily associated, not that there is anything in nature exactly analogous to the resurrection, but there is so much of springtime which suggests the thought of awakening. Like the stillness of death, Old Winter has held in his grasp all vegetable life, but as spring approaches, the tender, life-giving power and heat and light compel him to relinquish his grip, and what seemed to have been dead gradually awakens to a newness of life.

Not a symbol but a reality

But the reawakening of physical life or even the rehabilitation of spiritual ideals is not the real significance of Easter as celebrated by the early Christians.

They commemorated the coming forth from the tomb of their Crucified Lord, the Resurrected Christ.

To all who accept Christ as Savior, his resurrection is not a symbolism but a reality.

That his coming forth from the tomb was accepted as a fact by his disciples is a certainty. They knew, for their eyes beheld, their ears heard, their hands felt his corporeal presence. It was the knowledge that the Resurrected Lord talked with them and moved among them that changed discouraged, frightened, despairing disciples to confident, fearless, heroic preachers of the gospel of Jesus Christ.

On the evidence of these sincere, guileless, God-fearing witnesses, faith in the resurrection of Christ "has its impregnable foundation."

One of the first to put his testimony in writing was Marcus, whose original Jewish name was John. There is reason to believe that he was a convert of Peter who affectionately refers to him as "Marcus, my son." Certainly he was closely associated with the chief apostle from whom he heard at the time—not years

after—all the details surrounding Jesus' death, burial, and resurrection. From Mark we hear the glorious proclamation of the first empty tomb in all the world. No one can doubt that Mark was convinced in his soul that Christ had come forth from the grave. To him the resurrection was not questionable, it was real, and the appearance of his Lord and Master among men was a fact established in his mind beyond the shadow of doubt.

Another who records the testimony of eyewitnesses was Luke, a gentile, a proselyte of Antioch in Syria, where he followed the profession of physician. What he wrote was a result of personal inquiry and investigation, and was drawn from all available sources. Particularly he interviewed and recorded the declarations of those "who from the beginning were eyewitnesses and ministers of the word." He avers that he "accurately traced all things from the very first," so that he might "write them in order." This means that Luke obtained the testimony of these eyewitnesses directly from them, not from previous narratives.

Document gives testimony

With assurance as to their accuracy, we can accept his statements in regard to Peter's and Paul's and other apostles' testimonies regarding the resurrection. True, neither Mark nor Luke testifies that he saw the Living Christ; but fortunately there is a document which gives the personal testimony of an eyewitness to an appearance of Jesus after his death and burial. This personal witness also corroborates the testimony not only of the two men I have quoted, but of others, also. I refer to Saul, a Jew of Tarsus, educated at the feet of Gamaliel, a strict Pharisee; and, before his conversion, Saul was a bitter persecutor of all who believed in Jesus of (Continued on page 283)

Is baptism for the remission of sins time of the Savior only, or

Your Question

by Joseph Fielding Smith
President of the Council of the Twelve

QUESTION:

"In our study group we were discussing the words of Jesus to Nicodemus: 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God;' (John 3:5) and the question arose whether this was an edict given by the Savior that was binding on the world from his time only, or if this practice and commandment had existed from the beginning of time. Some of us thought it was a new doctrine binding upon the world from the Savior's time and that in ancient times, and until his coming, there were other principles of salvation which did not include baptism and the laying on of hands for the gift of the Holy Ghost. It was stated that baptism is not mentioned in the Old Testament and it was felt by some surely if it was the practice anciently the Old Testament would have some mention of it. Will you be so kind as to enlighten us on this question?"

ANSWER:

Your view is one believed in by some religious denominations, but it is contrary to the teachings of the Bible.

Baptism for the remission of sins is an ordinance of the gospel which has been required of all who seek the kingdom of God since the transgression of Adam. We may well believe that it is an ordinance which has prevailed on every earth created through the ages where mortality prevailed. In fact, each principle and ordinance of the gospel has always been required for the salvation of mortal man.

There are several reasons why baptism would not be mentioned in the Old Testament. First, baptism is a Greek word meaning to dip or immerse. The Old Testament was written in Hebrew, therefore the word *baptism* would not be found in the original writings. There are some passages in the Old Testament that could be interpreted to refer to baptism such as washing and cleansing. The font in the temple of Solomon was evidently used for this purpose.

Second, through the years scribes were busy making copies of the scriptures, and they inadvertently, or otherwise, made some changes. There is no original copy of any of the books of the Bible known to man

an ordinance of the gospel binding on the world from the was it also required in earlier dispensations?

today; that eliminations could have occurred is very possible.

Third, in later translations after the scriptures fell into the hands of Christian scholars who did not accept baptism by immersion, other errors could have occurred. Especially was this the case as it was revealed to Nephi by the angel of the Lord. On this point Nephi wrote:

"And the angel of the Lord said unto me: Thou hast beheld that the book proceeded forth from the mouth of a Jew; and when it proceeded forth from the mouth of a Jew it contained the plainness of the gospel of the Lord, of whom the twelve apostles bear record; and they bear record according to the truth which is in the Lamb of God.

"Wherefore, these things go forth from the Jews in purity unto the Gentiles, according to the truth which is in God..

"And after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the foundation of a great and abominable church, which is most abominable above all other churches; for behold, they have taken away from the gospel of the Lamb many parts which are plain and most precious; and also many covenants of the Lord have they taken away.

"And all this have they done that they might pervert the right ways of the Lord, that they might blind the eyes and harden the hearts of the children of men."¹

Baptism a fundamental principle

The Book of Mormon teaches us that baptism for the remission of sins was a fundamental principle of the gospel among the Nephites from the time of Lehi all through their history. Jacob, son of Lehi, in a most wonderful discourse on the mission of Jesus Christ, said to them:

"And he commandeth all men that they must repent, and be baptized in his name, having perfect faith in the Holy One of Israel, or they cannot be saved in the kingdom of God.

"And if they will not repent and believe in his name, and be baptized in his name, and endure to the end, they must be damned; for the Lord God, the Holy One of Israel, has spoken it."²

All through the Book of Mormon there are references to baptism as an ordinance for the remission of sins. What their word for baptism was is not revealed, but in the translation the Prophet Joseph Smith used the familiar expression of our time.

Purpose of baptism explained

In the Pearl of Great Price the purpose of baptism is explained as taught to Adam as follows:

"Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence; for, in the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of time.

"Therefore I give unto you a commandment, to teach these things freely unto your children, saying:

"That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory;

"For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified."³

Therefore Adam was baptized, and the Spirit of God descended upon him, and thus "he was born of the Spirit, and became quickened in the inner man."⁴

When John the Baptist came from the wilderness crying repentance and baptizing all who came to him, his act did not seem to create any curiosity as if he were introducing some (Continued on page 261)

(See page 287 for footnotes.)



The great

The New Zealand Temple, overlooking the college project, is outside Frankton Junction, Hamilton.

Elders George Biesinger; Edward O. Anderson, Church architect; and E. Albert Rosenvall.



labor of love

Gordon T. Allred, Editorial Associate

When a lonely seaman arrived in Tuhikaramea, New Zealand, many months ago—from no one knows where—he little realized that his wandering days had about ended.

While all the facts are not known, something about like this occurred:

Through tired eyes he beheld a vast sweep of land undergoing birth pains—a series of buildings, one of which bore the marks of a modern college. Beyond, swelling on a hill, was something else. What was it, a giant chapel? A great edifice out there, its tower stabbing at the sky. Perhaps the scene sobered him a little.

Wandering on, he encountered a group of Maori workers, boys most of them, and began asking questions. A little later, when his sea legs grew rubbery from fatigue, the workers took him to their own quarters, fed and put him up for the night.

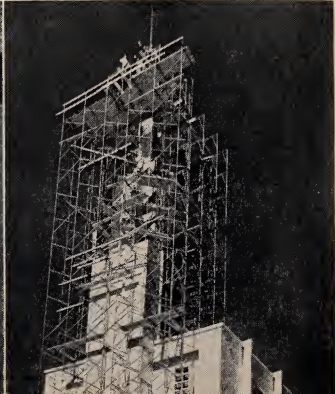
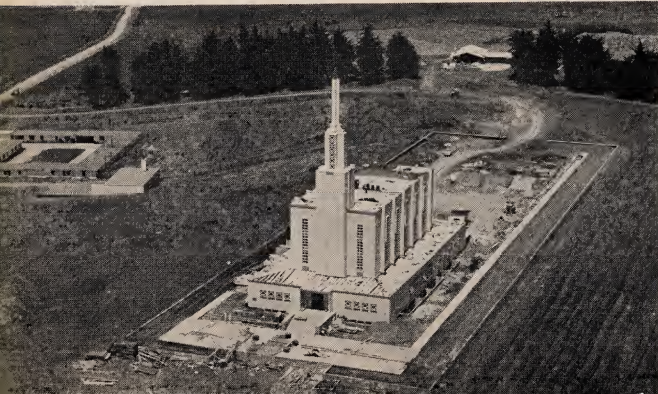
It may have been some time before he even faintly

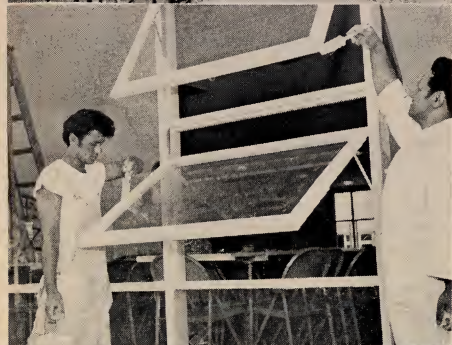
understood what the project really was, but the next day, reluctant to leave, he joined the work crew, a crew which, strangely enough, received no wages—only board and room and a small weekly allowance. More curious still, the entire construction program, with some two hundred workers and technicians, functioned on the same basis. Those people called themselves “Mormons.” Young men, older men with wives and children, Maoris and Americans together, they formed a compact community of about five hundred, all donating their time to the construction of a college and a temple. What’s more, he learned, such people were doing similar things throughout the South Pacific—building schools, and chapels, teaching their philosophy. Free!

Yes, he’d heard about the Mormons somewhere—a strange lot, weren’t they? But this, all that was going on about him. . . . And they were doing it all free. This beggared the wildest tales he’d ever heard

Air view of temple project: Temple president's home to the rear of temple, motels on left. Terraced gardens are planned for the hill slopes.

Scaffolding for the 157-foot tower. The temple at this stage was over half finished.





about such people. It was even more incredible than the story about a people with horns sprouting from their heads.

They were a happy people, a singing people, a smiling people, generous, hard working, reverent, and simultaneously fun loving. No, he decided, there had to be an ulterior motive. People didn't just *do* that sort of thing. He inquired around. Why? The real answer? The hidden one?

"It's a call from the Lord," one Maori lad said, simply.

"We're serving a mission," another told him.

Mystified, he cornered another young man. "How long have you been here?" he asked.

"Oh, five, maybe six years. I don't know."

"Five or six years! And you don't care how long it's been?" The other merely smiled and shrugged. "How long will you stay here?"

"Until the work's finished."

Possibly the seaman stroked his stubby chin. It was time to ask, "What are you getting out of this?"

"Oh, we're learning a profession," he was informed. "We're gaining skills, which will help us to find a good vocation one of these days. But that's not the main reason we stay on here. We've been called."

"I see," the stranger mused. He looked up, and made a sweeping gesture. "And where will you go when this is all finished? Back to your parents?"

"For a while." The young man lifted up his eyes to the temple spire. "Then . . . I think I'll go on another mission. I want to go out among the people. I want to tell them what I know."

The seaman shook his head. A good feeling here . . . something about the whole atmosphere. . . . But after all, a man had to earn a decent wage. He couldn't just give up a big segment of his life. The man wandered quietly off toward the town. Perhaps it was time to go down to the sea once more.

No one saw anything of him for a while. Like a boat with its mooring cut, he had just drifted outward, rudderless. Then one day workers on the project saw a familiar figure. His path was straighter, and his eyes were clear. "I want to work with you," he said quietly. "I came back."

(Top to bottom) Willard Ahmu and Hani Nuku working atop scaffolding; Earl and Cyril Paea, brothers, painting cafeteria window frames; workmen plastering within the temple (names not available); group of workers, some of whom will sing at the dedication of temple, relaxing at end of day.

Months later that same man stood before a throng of tourists, explaining some of the astonishing things he had learned about a "peculiar" people, about their schools and chapels, about the modern college, about the great temple, about the immensity of the whole project there in the Pacific, about the Church of Jesus Christ of Latter-day Saints, and a doctrine which had engendered a whole history of human effort, and sacrifice. He was now a guide as well as a worker, one of the best guides on the project. He'd been baptized not long before. His anchor had at last come to rest on the solid rock of the gospel.

A great many people have been attracted to that temple and college site, outside Francton Junction, not far from Hamilton. Some have looked, gone their way, and perhaps all but forgotten the strange undertaking. A great many more have carried with them vivid impressions and emotions, which are leading them to seek more knowledge about its underlying forces. Others, like the wayfaring seaman, have become a part of it all, of the great building endeavor, and the even greater gospel encompassing it.

The Church has seen over a century of growth in the Pacific. It was 1854 when the first missionaries debarked in New Zealand, and not until a good many years later did Church construction commence on a large scale. The Maori Agricultural College, first LDS-constructed school in New Zealand, was dedicated in 1913 near Hastings in Hawkes Bay. For eighteen years it flourished, providing training for a good many prominent New Zealanders; then tragedy rumbled—the great Napier earthquake leveled the buildings. The MAC came to an end.

From 1938 to 1945, the revered Elder Matthew Cowley, then president of the New Zealand Mission, emphasized the need for a new college. Upon returning to America, he present-

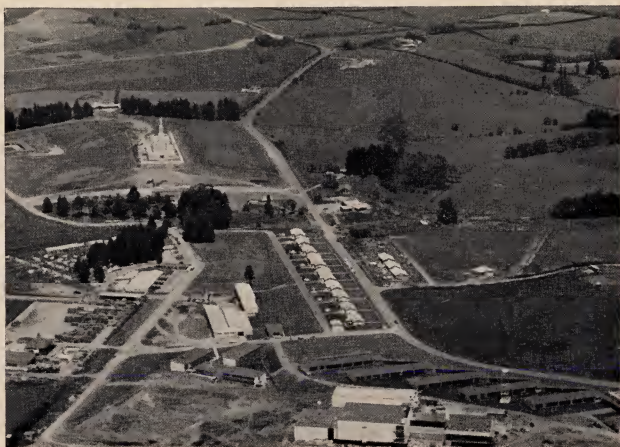
ed his views to the General Authorities, who readily accepted them. Subsequently, Elder Gordon C. Young was set apart as president of that mission and assigned the task of acquiring a location.

In the long history of selecting Church settlements and building sites, one element seems especially significant. While human wisdom, planning, and hard work have always been requisite, there has likewise been need for guidance from on high, guidance which has often come with surprising directness and spontaneity. As Brother Young traveled the Tuhi-karamaea Road one day, he was impelled to exclaim, "This is the place!" just as another Young, an ancestor, had done years before upon viewing the Salt Lake Valley. There, a college was to grow. In 1950, the Church purchased two hundred and fifteen acres, and Elder George R. Biesinger was called to supervise construction in the Pacific, with special focus upon New Zealand. With scant notice, Elder Biesinger left a million dollars worth of contracts in the hands of his father, who had to come out of retirement, and went to his first assignment on a chapel in Auckland. In 1952, he launched the long-awaited college construction.

It was during the Christmas vacation that groundbreaking ceremonies were held, and the first residence was completed for Elder Biesinger and family. Thus, after thirty-nine years, a Church college was rising again in the South Pacific.

While members in that quarter of the globe had long thirsted for a (Continued on page 268)

College and temple project, showing auditorium and classroom blocks (right foreground); dormitories (foreground, left of center); teachers' houses (center); timber tanalising plant, (left foreground); temple on rise at left.





Lawyer, lawman, educator, W. Cleon Skousen is never too busy to be a Churchman, or to use his facile pen or dynamic speaking ability in its behalf. He was born in Canada, grew to maturity in California and Mexico, filled a mission in the British Isles, and later served as president of the Washington Stake Mission. He was for many years with the FBI. Elder Skousen is a former faculty member of Brigham Young University, serving as assistant professor of speech and director of public services. He has written MIA manuals, the script for a motion picture on the Church welfare plan, and several books which have proved so popular that they have been translated for Spanish-speaking members of the Church. Presently he is the Gospel Doctrine class instructor in the Parley's Ward Sunday School. The latest title to come from the pen of Salt Lake City's chief of police is this series, "So That's What Boys Are Made of." His newest book, just off the press, is "The Naked Communist."

(First of a Series)

So you want to raise a boy?

W. Cleon Skousen,
Chief of Police, Salt Lake City

Several years ago I was invited by my associates in the field of law enforcement to write a book on juvenile delinquency. Looking back on it now, I think the reason I failed to respond to that request was because my own brood of eight little whoop 'n holler experts were gradually giving me the sneaking suspicion that what parents needed was not so much a study of juvenile delinquents as it was a practical catalog of concrete, cast iron suggestions on how to raise a family of *nondelinquents*.

So that is what this present study will be mostly about. It is an adventurous attempt to set down as simply as possible the ABC's of child psychology and the XYZ's of parental survival. In other words, these are the things I wish someone had been brave enough to tell me when I first started raising my own family.

One may wonder why this particular study is restricted to boys. It is simply a matter of expediency. The plain unvarnished truth is that ten times more boys get into trouble than girls. Obviously, girls have difficulties, too, but perhaps we can give them their fair share of consideration after we have talked about the boys.

In launching a study of this kind we might take considerable comfort from the fact that there are no living experts on the subject of raising boys. There are many students of the subject but no experts. I once had a friend who was newly out of college who boldly proclaimed himself to be an expert, but when I met him a few years later he was a broken man. He said he had married soon after having graduated and when his children came along they repealed his

education. Of course, this was only true in a humorous and relative sense, but it did emphasize a lesson which all of us ultimately learn, namely, that there is a vast difference between a textbook on child psychology and a real live boy—particularly one who has inherited all the maverick qualities of his father!

"Am I Raising a Juvenile Delinquent?"

Here is a question parents usually ask the police every time a boy happens to get into serious trouble. Just so those parents with problem boys will not think we are going to leave out "delinquency" altogether, let us state a few facts at the beginning which may help clear the air before we get on with the task of discussing the raising of a normal boy.

First of all, it is somewhat reassuring to newly initiated parents to learn that it is normal to have trouble with their children. Most young couples start out married life with profound mutual assurances that *their* children will be different; but, like the rest of us, they will discover that when their children come along they will be just ordinary human beings after all, and that means problems. Of course, their problems need not become chronic, but problems there will be. This business of developing human character in children and growing good citizens is simply an old-fashioned building operation and nothing worth while was ever built or grown without meeting the fury of many frustrations and doing a lot of on-the-spot problem solving.

Studies show that about 95% of the parents succeed in working out their boys' problems, but there





are the remaining cases where the problems become so complex for both the youngsters and their parents that they fail to handle them in a manner acceptable to society. And that is all juvenile delinquents really are—boys with problems which are not being handled properly.

Take, for example, the 16-year-old boy who can hardly eat or sleep because he wants a 1948 stripped-down four-wheel beauty which he has spotted on a certain downtown used car lot. If his anxiety for this car stirs him into action so that he surprises his folks

by actually getting a job and buying the car, we pat him on the back and say he will probably be a success in life. But if he mumbles and mopes around because his father will not buy him the car and uses this as an excuse to go out some night and steal it, then he is in trouble with a capital T, and the local police will soon have him listed as a J.D.

This, therefore, is the first thing we put down about a so-called juvenile delinquent: *he is usually an ordinary boy with problems which he and the adults around him are not handling in a manner acceptable to the rest of the community.*

From this it will also become immediately apparent that a delinquent might be anybody's boy. He does not have to be a special "type" as they used to think a few years ago. He is not a boy with certain facial features or with a certain variety of skull bumps. He is not a boy who was raised in any particular part of town or on any particular economic or social level. He is not a boy of a particular age (after World War II it was usually age 18-19; today it is usually 14-15). He is not necessarily a dull boy nor does he necessarily have a dislike for school. He might be active in a boys' organization and even be active in his church. No organization and no family are 100% delinquency-proof.

Who Is to Blame for Juvenile Delinquency?

This brings us to the second important point. Naturally, when people observe an outcropping of delinquency they tend to judge the builders of a human personality precisely the way they judge the builders of a house. If the house has a leaning wall, a cracked foundation, or a leaking roof, they blame the contractors. Because parents are God's contractors for the building of character in children, people tend to blame them when the product is faulty.

But police officers working with juvenile problems learn early in their careers to respect the passage of scripture which says, "Judgment is mine, saith the Lord." None of us can tell from a distance what a set of parents may have had to work with as they tried to build a boy into a good citizen. Sometimes there are defective timbers, nails without temper, and a disproportionate amount of sand in the concrete. I have seen some parents who have given a youngster far more guidance and affection than his pals were getting and still end up with a young hoodlum.

This simply means that some parents have a much tougher assignment than their neighbors may know about. Therefore, judgment should be restrained.

Still, on the other hand, there are certain types of parents who are so mixed up in their thinking that they treat their children as unfortunate accumulations of unwanted baggage who should be dumped on the schools, the church, or some social agency to take care of. When a case study shows that a boy is being raised in this type of home and by this kind of parents, we have a completely different problem. The indignation of the community is entirely justified and that set of parents should be subjected to whatever pressures are necessary to help them appreciate their fundamental responsibilities.

Finally, there is an in-between type of situation where the parents are sincerely desirous of doing a good job, but their boy's delinquency is the result of a temporary period of neglect when a father is unem-

ploied, and the mother is trying to help out by working, or there has been an illness in the family, or some other misfortune has attacked the normal stability of the parents. Of course, temporary neglect may also be the result of too much prosperity in a family. The stability of parents may be attacked by excessive social or professional pressures so that they lack both the time and energy necessary to properly supervise a boy.

But whether the temporary neglect of a boy is due to misfortune or good fortune, if the attitude of the parents is basically sound, it usually needs nothing more from the police than a polite reminder of their neglect, and these parents will cinch up the slack in their home life and take care of Junior's problems without any further help being required from the community.

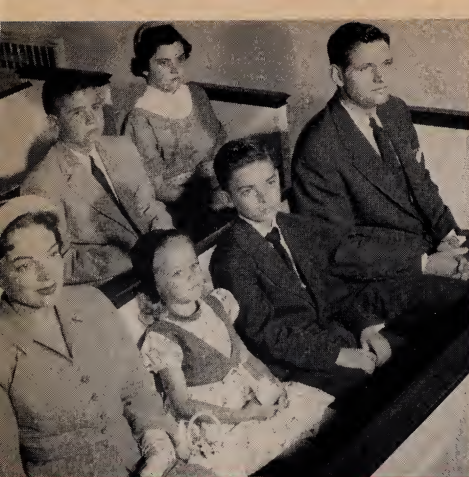
The vast majority of the cases coming to the attention of the police fall within this last category. Studies show that where parents try to co-operate with the police, 95% of the youngsters will make satisfactory adjustments after their first arrest and never come to the attention of the police again.

What Are the Trademarks of a Juvenile Delinquent?

A delinquent is usually a boy who starts out with the same troubles most boys have. He tends to dislike work, doesn't think he has enough money, wants a car, wants more attention, figures he is a social misfit and that certain people don't like him, has trouble in some of his classes at school, and daydreams a lot. I know a boy we will call "Joe" who is struggling with these very problems, but I think he will make the grade without becoming a delinquent. Here are the reasons why. When his boss at the service station bawled him out for being lazy, he felt very angry about it, but since then he has been doing better. He also thought some of his teachers had it in for him because he was not getting good grades, but since his father had a two-hour session with both him and his teachers and he heard in no uncertain terms what it would take to get better grades, he seems to be trying harder. As for daydreaming, he still does a lot of that, but he is beginning to get so busy there isn't much time for it any more.

I also know another boy we will call "Jake." Jake has been fired from four after-school jobs. At school he was nearly expelled for cheating on exams in classes he was flunking. He enjoys "rodding" around in his car to see how many violations he can get away with in between tickets. He enjoys telling people off, and lately he has developed the idea that it's smart to have a hangover.

The difference between Joe and Jake is the probability that Joe will make it, (Continued on page 260)



The Standards of the Church

by George Q. Morris
of the Council of the Twelve

In preparation for the next visit of the ward teachers, it is hoped that each family will read, as a part of their family hour, this stirring article. It is one of a series in which General Authorities, in cooperation with the Presiding Bishopric, discuss the monthly ward teaching topics.

"And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me." (D & C 45:9.)

"Verily I say unto you all: Arise and shine forth, that thy light may be a standard for the nations." (*Ibid.*, 115:5.)

There is one thing that members of the Church of Jesus Christ of Latter-day Saints should always be conscious of and that is, as the name implies, that this Church is the Church of Jesus Christ, established by him personally through the Prophet Joseph Smith; that in it is the fulness of his gospel as revealed from heaven. Its authority is clearly stated in the scripture: "For verily I say unto you, the keys of the dispensation, which ye have received, have come down from the fathers, and last of all, being sent down from heaven unto you." (*Ibid.*, 112:32.)

Understanding this truth we must accept the fact that there is a double responsibility resting upon us. One is that for our own salvation we must obey the commandments of God thus revealed to us. The other responsibility is that for the salvation of the world we must keep the commandments of God, thus restored from the heavens for the last time in this the dispensation of the fulness of times.

No alternative

Regarding our first responsibility, this truth has been thus declared:

"And moreover, I say unto you, that there shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent." (Mosiah 3:17.) We therefore can never be justified in considering lightly the revealed word of God, the commandments given to us by the Lord Jesus Christ, the Savior of the world. We must not reason that this is just a matter of religion, which is but one of many phases of life. Some argue that by nature they are not religious, therefore they need only be honest and upright and deal fairly with their fellow men, and in so doing live up to the best that is within them and thus be justified. No, there is an inherent principle in human existence that if we would be saved from damnation we must accept and be obedient to the Lord Jesus Christ as the Redeemer of the world. There is no alternative.

There was a time before the creation of the world

when we had a choice as to whether or not we wished to come to the earth and accept Jesus Christ as our Redeemer. There were some at that time who would not accept that condition; they rebelled against God, and they were cast out of heaven and denied an earthly existence. We who have come to the earth and all who will come agreed to this condition of earth existence, that we would believe and be obedient to the Lord Jesus Christ as the Savior of the world and be saved, or we would fail to do so and be rejected. He clearly laid down this principle when he told his disciples before his ascension to go out and preach his gospel to the world, that those who would believe and be baptized would be saved and those who would not would be damned. The Lord clearly set this forth in his teachings when he said,

God so loved the world

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (John 3:16, 18.)

And this is the testimony of his forerunner, John the Baptist. "The Father loveth the Son, and hath given all things into his hand.

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (*Ibid.*, 3:35-36.)

We who have believed the gospel as it has come to us and have been baptized into the Church of course must realize that this has not accomplished our salvation. Even though the atonement of Jesus makes it possible for all to live again, salvation can come only through a long process of keeping the commandments of God. Thereby we increase in light and truth until at the end we become sanctified and fit to enter into the presence of God, which is salvation.

The Lord has established in his Church his priesthood through which he directs the Church and gives his instructions and commandments, and these commandments and teachings have come down to us from the beginning of the Church and will continue. The gospel is a standard by which we live and the means by which we know how to live so that we may

attain perfection ultimately. And each act of obedience moves us on toward that objective and each act of neglect and disobedience deflects us from that course.

"If you keep not my commandments, the love of the Father shall not continue with you, therefore you shall walk in darkness." (D & C 95:12.)

Eternal life, our goal

In the light of this the only truly intelligent attitude of Latter-day Saints is that we shall receive in gratitude and thanksgiving the commandments of the Lord. The Lord has blessings attached to his commandments by which we increase in knowledge and power and all righteous achievement, and in the power to honor God and give help in bringing salvation to others, and thus move on to eternal life, our goal.

The first great commandment is to love God with all our hearts. The second is like unto it, to love our neighbors as ourselves. The Ten Commandments are as true today as they were when they were given to Israel thousands of years ago. They have been reiterated in our modern revelations. Light and peace and joy and great temporal benefits come from the observance of the Sabbath day, from the payment of tithing, from the keeping of the Word of Wisdom, and from honoring the priesthood as restored from heaven; by observing the highest standards of personal purity, morality, and chastity; by being unselfish and honest and clean and pure and obeying all the commandments. These are the great achievements—greater than wealth or popularity or any honors that men can bestow upon us.

If we do not love God and our fellow men, if we do not observe the Sabbath and the payment of tithing and the keeping of the Word of Wisdom, if we do not live in chastity (Continued on page 272)

Elder George Q. Morris is a former general superintendent of YMIA, mission president, Assistant to the Council of the Twelve. He was sustained a member of the Council of the Twelve at the April 1954 general conference.



How can I make this lesson meaningful to my students? No doubt most teachers view this as the \$64,000 question! Although the responses to this query are manifold, so an equal number agree that the use of an object frequently makes that lesson "come to life."

The object need not be expensive to be impressive. Well-chosen items which are commonplace in life are frequently the most effective. One teacher stood before his class with a bar of soap in hand. "Did you ever realize that repentance is the soap of life?" he queried. "It helps wash away the sins of each day." He pointed out the necessity of daily washing to remove the accumulation of dirt which soils one's person during the course of a day, but stated that some people apparently do not understand the importance of the habit. "Why would one choose to remain dirty when he could be clean? Possibly he is indifferent and desires to follow the path of least resistance—but whatever the reason, he will remain unclean until he avails himself of the opportunity of washing."

At this point the students began to see the application of a bar of soap to repentance. The teacher continued: "Repentance is the soap of life which the Lord has given us to remove from our lives the harmful effects of darkness, ignorance, sin, and wickedness." New meaning came to the scripture as a student read: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?"

"He that hath clean hands, and a pure heart." (Psalm 24:3-4.)

Such a lesson well prepared and effectively portrayed will have a continuing effect in the life of a student. Each time he picks up a bar of soap to cleanse his hands he will likely be reminded of the moral lesson of a fine teacher who taught him that "repentance is the soap of life."

An object lesson provides opportunity for students to utilize most of their senses, which accelerates learning. Have you ever watched a group of boys in a sporting goods store experiment with a new fishing rod? The price of the item is of no import and

therefore does not mar the image before them. Vividly they feel the cool spray of the rushing mountain stream and fighting rainbow trout lashing about at the end of the taut line. The experience approaches reality as each boy in turn handles the shiny, smooth rod, and spins the nylon-threaded reel.

Sensory teaching has long been recognized as vital to the learning experience. Diogenes, the Greek philosopher, carried a lantern and held it up to the faces of those among whom he searched for an "honest man." Jeremiah wore an oxen yoke around his neck endeavoring to impress the people that they would also be brought into bondage if they did not return to the God of Israel. Moroni's banner fashioned from his own cloak was a great object lesson in Book of Mormon history. Joseph Smith compared his ring to the eternal nature of man, explaining that it had neither beginning nor end. And of course, the Master Teacher epitomized the value of visual teaching when he was about to be ensnared in a Pharisaic trap. The question was one of loyalties to God and man. He called for a Roman coin, held it before the crowd and asked whose imprint it carried. "Caesar's," came the reply. He quelled his tormentors with a terse response, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." (Matt. 22:21.) Numerous were the examples he used, always employing that which was common and familiar to help teach a principle of life which was difficult or perhaps abstract.

Object lessons can serve as:

1. *Attention-getters or springboards.* They act as a focal point on which to center attention, thereby providing a springboard for launching into the lesson. The teacher might hold two rings before his students—one a real diamond, the other a zircon. The undiscerning eye cannot differentiate between the real and the counterfeit. The springboard has been provided so the teacher might appropriately carry on a discussion of the true Church of God and images thereof found throughout the world or, an effective analogy might be drawn on the difference between real love which results in successful marriage, and

infatuation which offers only diminishing returns.

2. *Framework*—In this case the entire lesson is centered around the object and reference is continually made to the object, such as is the case of the “bar of soap-repentance” analogy. Similarly, miniature stairs might be made for display. From the rear view they appear like a wall or barrier, but closer examination reveals steps, each of which might be inscribed “faith,” “repentance,” “baptism,” etc. Then follows the lesson on the plan of salvation. Frequently those principles first viewed as barriers become stepping-stones for ultimate exaltation. He who searches for wisdom and truth must be wise in judgment and action.

3. *Clinchers*—After a lesson presentation has been made, an object can “cement” the learning. It might be effective with a lesson on chastity. A rose, a piece of cotton, or a stick of gum passed among students provides interesting contrast to the “untouched” replicas held for student view. Without further moralizing, students are able to grasp the importance and meaning in the contrast, and another point is driven home and “clinched.”

After deciding which purpose you want an object to serve, it is well to remember the following:

1. Objects in and of themselves are unimportant. They are merely a means to an end. Keep this “end” well defined.

2. Let the students provide the desired object whenever possible. Frequently they will see meaning in items overlooked by the teacher. Well-organized student presentations are often far more impressive to the class members than the same presentation given by the teacher.

3. Ask yourself the question: Will the demonstration result in stimulating class action and spiritual development? If you can answer in the affirmative, you are likely a good teacher, becoming a better one.

You will soon learn that the gateway to the heart is through the senses. Creative, enthusiastic, and systematic planning will bring forth countless objects to enrich your lessons and help them live forever in the hearts of youth.



How to make your lessons live

by Dale T. Tingey, Instructor
Division of Religion,
Brigham Young University

*Conducted by
the Unified
Church School System*



Northward Ho the Prairies

The Bradley family join the LDS colonies in Alberta and are struggling to cultivate and reclaim their virgin land. Diane, who had planned to return to Utah, stays on to teach school. Stan, who has come for her from Utah, is disappointed with Diane's decision to remain. Ben Amussen, a neighbor, has been escorting her to and from church functions.

CONCLUSION

We tried to make the days until Stan's train was to leave pass as pleasantly as possible. He visited Ben and later told me of their conversation.

"A strange man, this Ben. You know, he takes the weather as God sends it; doesn't pray as the other farmers do that it will be changed to suit their needs. He keeps saying it's the dispensation of Providence."

As we rode to the depot, Stan observed thoughtfully, "I feel that I have become a man since coming here. I'm losing you, but somehow the pain is lightened as I view the strength shown in all your lives. I see service in its purest form, unmindful of self, only of preparing suitable homes for generations to come. Service imperfect of course, never to be finished, but preparation for something better and greater. I know you are as sincere in seeing your place in the scheme of things as I am in seeing mine. I can only try to be sensible and go back without you."

Returning to the farm, the loneliness, the emptiness, surrounded and swept over me. Throwing dishwater out into the soft darkness, I wondered if I could go through with it, if I could live my life without Stan. But a deep feeling of strength grew within me. The

knowledge that I was wanted, was needed both by my family and by others, was reassuring. Busy from morning till night, my own needs were pushed into the background, but always in my mind was the dream of a man who would someday enrich my life with his love. Time taught me that the heart has a way of changing, like things in nature. The alteration is so gradual that even if we are able to distinguish its different states, we are still spared the actual sensation of change.

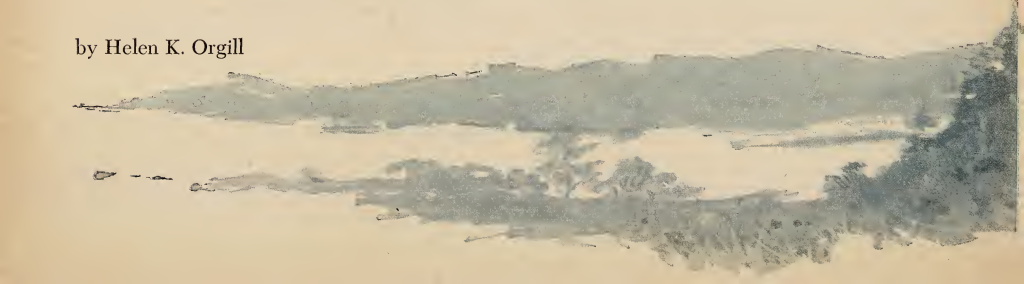
As usual, Ben came visiting but was never obtrusive. Walking along the wheat field one day with the family, he observed, "Anyone who loves beauty must love the looks of a wide expanse of ripening grain."

Threshing time came and the threshing machine was laid out in the hard gumbo yard. Soon a cloud of chaff and dust settled on the men. Particles of straw stuck to their sweating necks and arms. The stubble was hard and bright and the straw crept into shirts and pants like needles.

Mother and I cooked for the men an interminable number of pies and cakes, which with boiled or roasted beef, potatoes, and homemade pickles, made up their meals. Johnny and Harlan carried the water jug to the men.

After the noise of the threshing, the stillness was oppressive. Though the house was not hot and steamy, I felt closed in when not busy, and whenever possible slipped out of doors to look over the treeless plains, warm and sunny for autumn. Closer in were the fields, freshly threshed, (Continued on page 254)

by Helen K. Orgill



*We met with a splash of hoofs,
and the horses, their sides
dripping, came close together*



*Church members saddened
by the death of Elder*

Adam S. Bennion

by Albert L. Zobell, Jr., Research Editor

Elder Adam S. Bennion of the Council of the Twelve, first and foremost a champion of youth and skilled in the problems of the young people, died Tuesday morning, February 11, 1958, at 8:35, following a cerebral hemorrhage.

Called as a member of the Council of the Twelve at the April 1953 general conference, Elder Bennion had filled that high and important calling with the happy combination of the vibrant outlook of youth and the wisdom of his mature years. He was seventy-one at his death.

Certainly one of the many highlights of his ministry was his tour of ten mission fields in Europe between April 22, 1956, and September 24, 1956. He traveled thirty-one thousand miles on this tour, listening to the testimonies of 1056 missionaries, meeting with the Saints and with LDS servicemen stationed in Europe. He loved them, and they returned that love. He summed up his trip with, "... those five months have been the most enriching and inspiring months of my life."

When he was sustained a member of the Council of the Twelve five years ago this April conference, he said: "I am honored but humbled. For years I have been going up and down the land preaching—but in the hour of this greatest call I have no preaching."

He went on to recall: "I love this Church and its people. In the fall of 1847 my grandfather came across the plains and lived in a log cabin such as is in the southeast corner of this [Salt Lake Temple] block. For a quarter of a century now it has been my privilege to bring men from all parts of the country to this block, and in tribute to our pioneers I always take them to one spot. . . . If you'll go yonder to the southeast corner and stand with one

eye on their early abode, the log cabin, and the other eye turned a little to the northwest, you will realize that while they lived in a log cabin they dreamed dreams of a temple. . . . The men who come from New York marvel as they turn from the log cabin and its hint of poverty to the temple that took forty years to build and required four million dollars that they did not have. They were real people."

Elder Bennion was stricken Wednesday evening, February 5, 1958, while at home. That previous week end, February 1 and 2, he had filled his stake conference assignment in East Mill Creek Stake.

Elder Bennion was born at Taylorsville, Utah, December 2, 1886, the son of Joseph Bushnell and Mary Ann Sharp Bennion. There were also five sisters in the family. He was soon to learn the meaning of being a widow's son, since his father died when Adam Samuel Bennion was but a year and a half old.

He came up through the public schools and was graduated from the University of Utah in 1908 with a bachelor of arts degree. From 1909 to 1911 he was an English instructor at the LDS high school in Salt Lake City. The following year he received his master of arts degree at Columbia University, New York City. He returned to Utah to become head of the English department and later principal of Granite High School. From 1917 to 1919, he served as an assistant professor at the University of Utah. He was a teacher in the finest sense of the word.

He left the university faculty in 1919 to become superintendent of Church schools, retaining that position until 1928. During this time he served as professor of education at Brigham Young University



for two years, also teaching classes in religion at that institution. He was affiliated with their summer school faculty until released from the Church position. After studying in Chicago and the University of California, he received his doctor of philosophy degree. Several years ago Elder Bennion was asked by the Church historian's office to complete a biographical blank which asked for "Missions Filled, When and Where." Elder Bennion wrote, "No formal call, but active in New York 1911-1912, Chicago 1916, Berkeley 1922-23."

In his early youth Elder Bennion was active in sports and frequently took part in track competition, in which he excelled.

His long service in the Church began in the Taylorsville Ward, where he served in the superin-

tendency of the Sunday School from 1904 to 1907 and taught in the ward MIA. From 1907 to 1915, except during his absence for educational purposes, he was a member of the Granite Stake Sunday School superintendency. He was called to the general board of the Deseret Sunday School Union in 1915. In April 1953, when he was sustained a member of the Council of the Twelve, as he interviewed the members of the Sunday School board, in point of service. Since 1953, he has given valuable service to the Sunday School as adviser to that organization.

As he served on the various committees of the Council of the Twelve, as he interviewed the members who came in to see him concerning some phase of Church work, his office literally became a crossroads. Finding a moment (Continued on page 264)

the Miracle

by Sterling W. Sill
Assistant to the Council of the Twelve

"Your personality is what distinguishes you as an individual. It includes habit patterns, character qualities, and behavior."

No discussion of leadership development would be complete which did not give consideration to the personality of the leader. The most inspiring and the most powerful thing in the world is a great human personality. The masterpiece of all creation is a human being at his best. And the best way to build leadership is through effective personality development.

The dictionary defines personality as "the qualities of being a particular person." Your personality is what distinguishes you as an individual. It includes habit patterns, character qualities, and forms of behavior expressed through physical and mental activities and attitudes. Some have estimated that as high as eighty-five percent of all success depends upon personality. What we are will largely determine our leadership.

Then how can these qualities best be developed to bring us to our peak of effectiveness? Socrates said, "Know thyself." Study of self can be very helpful. We can also improve ourselves by studying others. If we can identify a harmful trait in someone else, we can eliminate it from our own personality. When we see a helpful quality in another, we can reproduce it in ourselves.

Probably the greatest influence in the world is example. We learn to walk, to talk, and to eat by watching someone else. Most of our manners, morals, and personality qualities are adopted. Even Jesus said, "I do nothing except what I have seen my Father do." (See John 5:19.) We can hardly realize the tremendous influence that one personality can have upon

another. Think of the effect of the life of Aristotle upon Alexander the Great, or Jesus upon Simon Peter.

An interesting tradition tells of Apelles, a Greek artist of the fourth century, B.C., who enchanted the world with his painting of the goddess of beauty. For years he traveled over Greece, selecting the most beautiful women to be used as models for his masterpiece. He took the eyes of one, the forehead of another. He saw a grace here, a particular turn of beauty there. When his famous canvas was finished, it enthralled the world.

Apelles may be only a tradition, but the principle is real. Each personality is a composite, and we build largely from what we admire in others. This emphasizes one of the advantages of having fine associates and reading good literature, particularly the great scriptures. We tend to acquire those qualities which are most strongly impressed upon our minds, and our strongest impressions come from people. Thomas Carlyle said: "You cannot look upon a great man without gaining something from him." A personality quality can be most readily absorbed when we see it clearly and in a favorable setting.

For example, Louis Fischer wrote a book portraying the life of the Indian patriot, Mohandas K. Gandhi. This little brown man weighed 112 pounds. He went around four-fifths naked; he lived in a mud hut, without electric lights, running water, or telephone. He didn't own an automobile. He never sought or held a public office; he was without political post, academic distinction, scientific achievement, or artistic gift. He had no armies, no diplomats, no property. Yet men with great governments and powerful armies behind them paid him homage. Gandhi's followers renamed him "The Mahatma," meaning The Great Soul.



Apelles, Greek artist of the fourth century

of Personality

The powerful British government soon discovered that it could not rule India against Gandhi and it could not rule India without Gandhi. Gandhi became as near "India" as anyone or anything could be. By the sheer power of his great personality, Gandhi raised himself to be the unquestioned leader of 500 million people and became the greatest power in India and probably in the world. Louis Fischer calls this phenomenon by which a below-average human being can raise himself to great heights of accomplishment, "The Miracle of Personality." This "miracle" is made more important by the fact that each of us may perform it for himself.

Gandhi started his life under some very real handicaps. He regarded himself as a coward. He was afraid of the dark. He had a damaging inferiority complex. He had an uncontrollable temper. Because of these and other disadvantages with which he started life, he worked to the end of his days at age seventy-eight to "re-make" himself, and at one time called himself "A self re-made man."

For those who are looking for a good phrase with startling possibilities, that is one of the best. Personal improvement is necessary for accomplishment. It is impossible to rise higher as a leader than we rise as individuals. One of our common weaknesses is that too often we want to change our circumstances but are unwilling to change ourselves.

Gandhi believed in being, not in having nor in seeming. He believed that the discord between deed and creed lies at the root of innumerable wrongs in our civilization. He believed this discord to be the weakness of churches, states, parties, and persons. Gandhi

felt that to believe a thing and not to practise it was dishonest and gave institutions and men split personalities, whereas man should be all in one piece.

Gandhi never trifled. He practised severe self-discipline all of his days. With Gandhi, to believe was to act. There was no pretense. Face-saving to him was an unintelligible concept. When he had decided something was good, he forced himself to follow through and translate every thought into action.

Gandhi's mother taught him that eating meat was wrong, inasmuch as it necessitated the destruction of other life. And so young Gandhi took a pledge to his mother to remain a strict vegetarian throughout his life. Many years after Gandhi's mother had died, Gandhi himself was very ill and not expected to live. His physicians tried to get him to drink a little beef broth to save his life. But Gandhi said, "Even for life itself we may not do certain things. There is only one course open to me, to die but never to break my pledge."

Just imagine what it would mean in the world if all of the present-day leaders of nations had a similar integrity, where their word could absolutely be depended upon. Trust and confidence should be the founda-

tion of every worth-while relationship.

In the matter of trustworthiness Gandhi excelled. Everyone understood that Gandhi was absolutely honest, that he could be trusted, that his motives were right. When Gandhi said something, everyone knew that that was exactly what he meant. Millions trusted Gandhi; millions obeyed him; multitudes followed him. But strangely enough, only a few ever attempted to do as he did. Gandhi's greatness lay in doing what everybody can but does not do.



Gandhi called himself
"a self re-made man"

One of the greatest ambitions of Gandhi's life was to free India. But he felt that before he could free India from the British he must free himself from the weaknesses that held him down. Man at his best must be in perfect control of himself. Gandhi determined to make himself an effective instrument of negotiation for India's welfare. How well he succeeded is known to everyone. It is Mr. Fischer's opinion that not since Socrates has the world seen Gandhi's equal for absolute self-control and composure. He was thought by some to be the world's most Christlike person, and yet he was not a Christian.

Gandhi went on long fasts for discipline. He reasoned that if he could not curb his passion for food, how could he handle the more difficult of life's situations? He said, "How can I control others if I cannot control myself?"

Gandhi realized early in life that integrity and manhood are among the most important instruments of power. This realization gave him a great advantage. Gandhi said, "I cannot conceive a greater loss to a man than the loss of his self-respect." Even while fighting England for India's independence, Gandhi was absolutely loyal to England and had the constant respect and trust of British leaders. His motto was, "Harmony in adversity; love despite differences."

There came a time during World War II when the fate of England was in the balance, and she could not spare even a single soldier for the defense of India. Many prominent Indian leaders were in favor

of throwing out British rule while England was helpless. But Gandhi said, "No, we will not steal even our independence." Gandhi would probably have given his life at any moment in exchange for his country's freedom, but he did not want independence if it could not be honorably won.

Gandhi believed that ideas and reason, fairness and understanding were superior to force as instruments of negotiation. This he believed even when he had absolute power to do as he pleased. How inspiring is the spirit of a truly great man! By way of contrast, there are men living today who would not hesitate

one instant to use any means to enslave everyone in the world if they thought they could.

Gandhi's tremendous personal power often remained unused. He said, "We cannot learn discipline by compulsion." He never retaliated. His reason told him that the policy of "an eye for an eye," if carried out, would eventually make everybody blind. Gandhi did not attempt to be clever. He once declared, "I have never had recourse to cunning in all of my life." His mind and emotions were almost as completely exposed to public view as was his near-



Man at his best must be in perfect control of himself

naked body.

Then came that fateful day, July 30, 1948. At 5:05 p.m., Gandhi was hurrying to the village prayer ground. In the front row of the congregated worshipers sat one Nathuran Godse, clutching a pistol in his pocket. As the two men almost touched each other, Godse fired three bullets into the body of the

REMEMBERING LAZARUS

by Dorothy J. Roberts

I ponder how a brief word led
A man back from the boulder's bed;
Past gaping stone, to pierce his core
And loose the linens that he wore.
How, deep in the pillared gloom, he heard,
Clearly, the shepherd of the word,
The gentlest of voices. How he rose,
With his dark exile at a close,
Watching in wonder, the world emerge
Out of dimness to converge—

In newness, blessing, to his eye—
Over him in tent of sky,
Under him in lily sand,
And around, in loving band,
The robed and sandaled faithful few
Who led to warmer rooms he knew.
Then, how opening life's locked door,
His face caressed the earthen floor;
In praise, through dust, his fingers crept.
How, as a final hymn, he wept.

Mahatma. At Godse's trial he said he bore no ill will to Gandhi. He said, "Before I fired the shots I actually wished him well and bowed to him in reverence." In response to Godse's obeisance, Gandhi touched his palms together, smiled, and blessed him. At that moment Godse pulled the trigger, and Gandhi's mortal life was ended. And so, even in death, this little brown man was engaged in the act of blessing people and doing good.

A few minutes after Gandhi's death, Prime Minister Nehru went on the radio and said, "The light has gone out of our lives, and there is darkness everywhere, for our beloved leader, the father of our nation, is no more."

What a great power of leadership can be built within ourselves, if we merely develop to their highest denomination these great God-given qualities. Apelles-like, we can select and adapt and refine from the most inspiring sources.

In nature there are more than one hundred known elements, including nitrogen, hydrogen, iron, carbon, and oxygen. These elements are nature's building blocks. Out of them, in the right combinations and proportions, nature fashions all of the material things of the world; for example, an ocean is a combination of two parts hydrogen and one part oxygen. Every material thing carries its own formula.

Then it has been said that in human personality there are fifty-one elements, including kindness, faith, spirituality, industry, devotion, courage, ambition, and integrity. Put these together in the right combinations and proportions and you have what someone has called "a magnificent human being."

What is it that makes David O. McKay, David O. McKay? It is his great devotion to God; his untiring efforts to serve; his ability to do; his warm friendli-

ness; his absolute fairness; his kindly personal interest in others; his unwavering integrity; his love of truth. Put these elements together, and you have David O. McKay.

What made Napoleon Bonaparte what he was? Napoleon also had some great qualities, but they were mixed with unrighteousness, disregard for God, ruthlessness, self-seeking, and ignorance. The result was that he was exiled by his own countrymen at age forty-six.

Now, what are the qualities that we need to carry on our own particular part of the work of the Lord. The Lord himself has said: "And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work." He said: "Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence." (D & C 4:5-6.)

What a thrilling thought, that we can build these qualities into our own personalities in any combination we choose. God has placed these potential talents and abilities in the human soul for only one purpose: that we may develop them to their highest possibility. That is the process by which man may become even as God.

Lord Bulwer-Lytton said: "What men need is not only talent, but purpose; not only the power to achieve, but the will to labor." That is the key to our own personality development, and each of us must accept complete responsibility therefor. We know what the Lord would have us do. We need only to put in force those personality qualities to make the accomplishment possible.

A great philosopher once said, "Shun no effort to make yourself remarkable in some talent." This is the beginning of the greatest miracle in the world, "The Miracle of Personality."

AN EASTER SONNET

by Grace Ingles Frost

The stone that sealed the crypt is rolled away,
The darkness of the tomb is rifted wide
By angels twain; the linen laid aside
For all to see, and seeing, know for aye,
The marvel of the holy Easter day—
That He whom sordid unbelief derided . . .
And flogged . . . and spit upon . . . and crucified

Is risen, crowned with life's immortal ray!

Lo, at the portal of all time, he stands
The pattern of Celestial Majesty!
I do not need to scan his feet and hands
For nail-prints to bear evidence for me,
Nor heed the call of war's untaught demands
For other proof of his divinity!

The Lord is Resurrected

by Doyle L. Green, Managing Editor

The body of Jesus lay in the tomb where his followers and friends had placed it Friday evening. These were sad hours for those who loved the Lord. In spite of all of his teachings his disciples still did not understand the true nature of his mission. Notwithstanding his glorious predictions that he would rise again, they did not comprehend. Their souls were grief-stricken. Their minds were confused.

But neither were those responsible for the death of the Lord at ease. They remembered that Jesus had said he would rise again. The Sadducees must have been especially concerned, as they taught that there was no resurrection. Together the chief priests and the Pharisees approached Pilate.

"Sir," they said, "We remember that that deceiver said, while he was yet alive, After three days I will rise again.

"Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first." Having been themselves steeped in treachery, it wasn't hard for them to think others might also employ devious practices.

Pilate's soul must have been no less tormented than theirs, and he readily agreed. Soldiers were ordered to guard the tomb around the clock. "Make it as sure as ye can," he instructed.

"So they went, and made the sepulchre sure, sealing the stone, and setting a watch."

Saturday passed, and Saturday night. The first day of the week arrived. The time had come for the Lord to take up his body again. Meanwhile he had not been idle. Peter tells us that during the time Jesus' body lay in the tomb "he went and preached to the spirits in prison; . . ." This is generally conceived to be the beginning of missionary work among those millions of souls who had died before the time of the Savior and who were waiting for the resurrection

in "spirit prison," or "paradise." This work is continuing and will until every person who ever lived will have the opportunity of accepting the gospel.

Early in the morning of the third day there was a great earthquake as an angel with a countenance "like lightning" and with "raiment white as snow" rolled back the stone from the door of the sepulchre. The guards were terrified "and became as dead men."

Dawn comes early in the Holy Land in April. But even the pre-dawn hours found the women who loved Jesus sleepless. Perhaps they had not slept at all that night. Perhaps the earthquake had awakened them. But now that the Jewish Sabbath was past, they were free to show their proper respect to their Lord. This they had not been able to do on the Friday because of the necessity of laying his body away before sundown, when the Jewish Sabbath began.

And so they had bought sweet spices with which to anoint him and had left their quarters while it was yet dark, to fill their mission of love.

Mary Magdalene, who is generally thought to have been younger than the others, hurried ahead, so anxious was she to reach her Master's grave. Imagine her surprise and dismay when she discovered that the stone had been removed and the sepulchre was open.

What could she do but run and tell the disciples! Meanwhile the other women approached the sepulchre, wondering whom they could get to roll the stone away. They were seemingly unaware that the stone had been sealed and that soldiers had been placed to guard the tomb. Mark says the women

"Touch Me Not," painting by
Karl Von Schoenherr





"Thomas' Doubt," painting by
Giovanni F. B. Guercino

arrived at the rising of the sun, and of course were also greatly shocked and perplexed to find the tomb open and the body gone. But they did not have long to wonder, for "two men stood by them in shining garments."

Naturally the women were frightened at seeing the angels, and they bowed down before them. "Why seek ye the living among the dead?" one angel asked. "He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

"Saying, the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again."

He is risen! What an inexpressively significant statement. Never were more beautiful or more meaningful words spoken. What a joy to have the assurance that Jesus, who walked the earth as a mortal, had in very deed shattered the bands of death and had taken up his glorified body, never again to lay

it down; that he had set a pattern for all of us to follow. What comfort to know that someday our tombs—yours and mine—will likewise be empty, and that we will live again in the eternities beyond death.

On the instructions of the angel, the women hurried to tell the good news to the disciples.

Meanwhile Mary Magdalene had found Peter and John. "They have taken away the Lord out of the sepulchre," she sobbed, "and we know not where they have laid him." Without further words, the two disciples raced to the burial place. John, the younger of the two, arrived before Peter, stooped down, looked in the tomb and saw the burial clothes, but hesitated to go inside. When the big fisherman arrived, he rushed into the tomb to make sure it was empty. When they had satisfied themselves that the body of the Lord was truly missing, Peter and John returned sorrowing to their homes. (Continued on page 274)



Thoughts for your Inspirational Talk

“.. Where the Heart Is”

Happy the man, whose wish and care
A few paternal acres bound,
Content to breathe his native air,
In his own ground.

—Alexander Pope,
“Ode on Solitude”

Round the hearthstone of home, in the land
of our birth,
The holiest spot on the face of the earth.

—George Pope Morris, “Land Ho!”

When home is ruled according to God's
word, angels might be asked to stay a night
with us, and they would not find themselves
out of their element.

—C. H. Spurgeon

The house of every one is to him as his
castle and fortress, as well for his defence
against injury and violence, as for his repose.

—Sir Edward Coke

A house is never perfectly furnished for enjoyment unless there is a child in it rising three years old, and a kitten rising six weeks.

—Southey

There is no sanctuary of virtue like home.

—Edward Everett

Home in one form or another, is the great object of life.

—J. G. Holland, *Gold-Foil*

The best security for civilization is the dwelling, and upon proper and becoming dwellings depends more than anything else, the improvement of mankind. Such dwellings are the nursery of all domestic virtues, and without a becoming house the exercise of those virtues is impossible.

—Benjamin Disraeli:
Speech, London, 1874

No place is more delightful than one's own fireside.

—Cicero

Sweet is the smile of home; the mutual look
When hearts are of each other sure.

—John Keble, *The Christian Year*

A comfortable house is a great source of happiness. It ranks immediately after health and a good conscience.

—Sydney Smith

Home is something you are bound to by affection's golden chain,
And no evil dims its luster; time nor distance cannot stain,
When the years are long and lonely, and the heart too old to roam,
Grant, dear God, that in some heaven, each man finds his way back home.

—Miranda Snow Walton
Era Jan. 1947 page 51



Melchizedek Priesthood

Which comes first, the home or the Church?

Are we putting so much emphasis on priesthood and auxiliary organization programs that we fail to get the full blessings that go with real Latter-day Saint homes?

How can the family support the Church and the Church support the family?

To get a proper view of what the Melchizedek Priesthood program is, where the home and the family are concerned, perhaps we should remind ourselves of the basic principles of salvation and exaltation.

Let it be remembered that exaltation (which is eternal life) consists in the continuation of the family unit in eternity. Those who enter in at the gate of celestial marriage while in this life, and who thereafter keep the covenants made in connection with that holy order, are assured of membership in an eternal family hereafter.

Let it be remembered also that the greatest joy, and peace, and happiness that can be attained in this life come in and through the perfection of the family group. Those homes where the priesthood rules in righteousness, where love abounds, where the Spirit of the Lord abides, where children are born under the covenant, where faith and righteousness prevail—they are the true Latter-day Saint homes.

It is only in and through the home that the saints can attain the fulness of the blessings of the gospel either in this life or in the life to come.

But the family cannot be perfected either in time or in eternity without the Church and the priesthood. Valiant service in the Church is a condition precedent to attaining a celestial inheritance; magnifying one's calling in the priesthood is a requirement of all who gain the fulness of the Father's kingdom.

The home, the Church, and the priesthood act as a unit in enabling man to work out his salvation and fill the full measures of his creation. It is the gospel which gives a celestial quality to the Latter-day Saint home.

Man is a son of God—the crowning creation of the Father. The Church, the priesthood, the earth, and all things are for the benefit and blessing of man. The Church is made for man and not man for the Church. No man should be so tied down with Church or business or social engagements that he cannot give enough time to his family so that he can direct them in the path leading to peace here and eternal reward hereafter.

The Church programs, priesthood projects, and auxiliary organization work are aids and helps to be used for the benefit and blessing of the family.

To illustrate how the home and the priesthood tie in together let us suppose that the home is a sort of quorum—the *patriarchal quorum of the home*. The father is the quorum president; unlike other presiding officers in the Church, no one can release or remove him from office. He is supreme in his family. In his home he presides over all visitors, no matter what



in the home . . .

their church or state position. His wife is his counselor; his children, the quorum members.

As with all good quorums there should be a regular presidency council meeting and a regular quorum meeting. Husband and wife consult on policy matters; their children share in the consideration of family problems; as the youngsters grow older they are consulted on policy matters, and the family—though patriarchal in nature—follows certain democratic principles.

Scheduling of Church work should take into consideration the need for regular home evenings for families. There could well be definite days on which no formal Church meetings or activities whatever are planned, so there will be nothing to interfere with family associations.

As part of the home evening program, as a regular part of the family conversation at the dinner table, and at other appropriate times, the president of the family quorum should direct the conversation to gospel subjects so that the children may be taught correct principles. Latter-day Saints are failing in many instances to teach their children the doctrines of the gospel, so that having been taught correct principles they will be able to govern themselves in all situations.

It is important that the mother in Latter-day Saint homes *be home* and that the father *come home*. It is far better for the family to get along without some of the luxuries that might flow in because a mother

works than to deny the children her presence and guidance in the home.

During those periods when young children are awake, the father should spend his home time with them. Certainly learning what they think, how they act, and influencing them in proper ways is more important than the newspaper, radio, television, or private hobbies. Private interests can wait until young children are in bed.

The power of the priesthood should be used in the home to bless the family. When children are ill, the father should administer to them, and the family should unite in prayer and faith for their recovery. Bishops and others who have power to designate who shall perform baptisms, ordinations, and priesthood ordinances should arrange it so that worthy fathers baptize, confirm, ordain, and bless their own children. The father should be the patriarch of his family.

As part of this way of family life, parents obviously will weave into the program for their children all of the priesthood and auxiliary organization programs, seminary training, and the like, which the Church provides. Nothing will be overlooked. The complexities and temptations of modern life are such that all the forces of righteousness must unite to keep the rising generation safe from the lure of the world.

If the priesthood really operated in the home, there would be little juvenile delinquency and few youth problems. The salvation of the youth of the Church rests primarily with their parents.

The Presiding Bishopric's Page



PROGRAM FOR COMMEMORATING THE RESTORATION OF THE AARONIC PRIESTHOOD

With the approval of the First Presidency, the Presiding Bishopric has designated Saturday and Sunday, May 17 and 18, for Churchwide observance of the one hundred twenty-ninth anniversary of the restoration of the Aaronic Priesthood. On that occasion the resurrected John the Baptist ordained Joseph Smith and Oliver Cowdery to the Aaronic Priesthood. Every effort should be made to refresh the memories of members of the Aaronic Priesthood with the importance of this event.

If a pilgrimage to some point of interest is decided upon, Saturday, May 17, should be set aside for that purpose. If no pilgrimage is intended, some outdoor activities should be arranged with emphasis on close supervision. If overnight camping is included, it should be planned for Friday night. Returning from overnight camping on Sunday morning does not comply with proper observance of the Sabbath day and should not be permitted.

In the past, Saturday activities have been confined for the most part to members of the Aaronic Priesthood under twenty-one. However, some stakes and wards have successfully combined senior members of the Aaronic Priesthood with those under twenty-one for an outing with favorable results. Should this type of activity be contemplated, the planning should be made by the stake committee for Aaronic Priesthood under twenty-one and the stake committee for senior members of the Aaronic Priesthood. It is also suggested that if a combined outing is decided upon, it would be a courtesy to call in ward committees to have a voice in the planning.

It should be understood that if separate celebrations for the two groups are preferred, stake leaders are free to make such an arrangement. If there are

conditions which prohibit or make difficult the staging of this event on a stake basis, then bishops should plan the activity on a ward level. Traveling in caravans should be avoided. If long trips are planned, busses should be chartered where possible. Insured carriers are preferred over private cars.

Special programs devoted to commemorating the restoration of the Aaronic Priesthood should be planned for all ward Sacrament meetings Sunday, May 18. In those stakes where quarterly stake conferences are held on this date, stake and ward leaders should plan to celebrate this event the week preceding or following the conference.

Sacrament Meeting Program

Theme	Reverence and the Aaronic Priesthood
1. Opening Song—Congregation	"Praise To The Man"
2. Invocation	A Senior Member
3. Sacrament Song	
4. Administration of the Sacrament by Members of the Aaronic Priesthood	
5. Aaronic Priesthood or Youth Chorus	"An Angel From on High"
6. Talk by a Senior Member	Five minutes "Brief Review of the Restoration of the Aaronic Priesthood"
7. Talk by a Deacon	Five Minutes "Why I Believe Punctuality is a Vital Part of Filling Aaronic Priesthood Assignments"
8. Talk by an Ordained Teacher	Five Minutes "Why the Sacrament Should Be Prepared in the Spirit of Reverence"
9. Talk by a Priest	Five minutes "The Importance of Reverence on the Part of Those Officiating at the Sacrament Table"
10. Song—Chorus or Quartet	
11. Talk by a Young Woman of Priest's Age	Five minutes "My Impressions of Young Men Who Demonstrate Reverence"
12. Talk by a Father	Five minutes "How a Father Can Teach his Sons the Value of Reverence in Honoring the Priesthood"
13. Talk by the Bishop	Eight minutes "The Responsibility of the Bishopric and Aaronic Priesthood Leaders in Teaching Reverence to the Young Men of our Ward"
14. Closing Song	"We Thank Thee, O God, for a Prophet"
15. Benediction	A Senior Member

BUILDING FRIENDSHIPS RESPONSIBILITY OF WARD TEACHERS

Every visit made by ward teachers should be an effort to make new friendships or to further consolidate old ones. Where there is friendship, there is understanding; and where there is understanding, there is confidence. While there is no prescribed formula for ward teachers to follow in building friendship, there are some fundamentals which promote reciprocal friendliness.

From the contact at the door there should be a continuous demonstration of warmth and cordiality on the part of ward teachers toward the family. The greeting should include recognition of each member of the family. Where there is illness, ward teachers should be particularly solicitous.

Through adequate study ward teachers should make the discussion appealing. Where there are children in the home, a part of the message should be on their level. An interchange of ideas and opinions should be encouraged with each member of the family making an expression. Any differences of opinion should be tactfully reasoned out. Argument and contradiction should be avoided. Points of doctrine not clearly understood should be explained and clarified.

Ward teachers should quickly lend a helping hand in cases of emergency. They should be prompt in their efforts to alleviate distress. It is their duty to share sorrows, heartaches, and disappointments, and to rejoice with members in their success. They should keep sacred those matters related to them in confidence. They should be tolerant, never speaking disparagingly about anyone. They should always take the role of peacemakers, giving wise and prudent counsel. Ward teachers who follow these suggestions will not lack for friends among those whom they teach.



The above view of the Susquehanna River is one of the river as it runs south in northern Pennsylvania in the region near Harmony. It was in this area and on the banks of this river where John the Baptist ordained Joseph Smith and Oliver Cowdery to the Aaronic Priesthood May 15, 1829.

STUDY GUIDE FOR WARD TEACHERS MAY 1958

The Standards of the Church

We are living in a day when compromise is frequently suggested to members who are trying to live according to the standards of the Church. To compromise means to give up something—to make a concession. To Latter-day Saints compromise means lowering of standards. Those who suggest compromise accuse those who do not yield to it of being old-fashioned. These people would have us believe that changing times and conditions justify the modification of standards.

The standards of the Church are the standards of the gospel of Jesus Christ. The teachings of the Savior during his ministry and the teachings he has given through his prophets since his resurrection are the bases for present standards. These standards are permanent and unchanging. How nearly we come to living up to them depends on how strong our convictions are and how well we understand the gospel.

The standards of the Church require love of God, faith in the Savior and in his mission, love of neighbors, acceptance of Joseph Smith and his successors as prophets of God, respect for the priesthood, obedience to the commandments of the Lord and the teachings of his servants, observance of the Sabbath day, payment of tithing, keeping of the Word of Wisdom, and loyalty to the Church and its leaders.

The moral standard of the Church requires personal purity of all its members. There are no double standards of morality. The law of chastity is as binding upon men as it is upon women.

The fact that the world has become selfish and grasping has not altered the standard of honesty. Full measure, full count, full weight, and full value, whether in buying or selling, will always be the standard of honesty in dealing with our fellow men.

There never has been, and never will be, any variation from the standard of truth. This durable quality includes all of the virtues of a noble character. Those who are conscientiously truthful speak truly, think truly, and live truly.

These basic standards form the code from which Latter-day Saints should pattern their lives. The happiest, the most satisfied, and the most blessed people in all the world are those who live according to these unchanging standards.

SUBJECT OF STUDY GUIDE FOR JUNE 1958

“Reverence in our Chapels”

Northward Ho the Prairies

(Continued) tired and peaceful. My eyes could never resist the splendor of the shining clouds which rolled like storms of snow through the deep spaces of the sky.

I was making plans to go north to Calgary to train for teaching in Canadian schools, when the teacher in our district became ill and returned East. I was asked to take her place. As President Wood had suggested he would, the government inspector for our area visited my school, and after giving me an oral examination issued me a permit which would be good until he came again in a few months. The schoolhouse was a frame building with two rooms. I taught the beginners and up to the fourth grade.

It didn't seem long before the blasts of winter swept down over the plains to hammer on the buildings and pile drifts of snow. The children living near the schoolhouse wallowed through the snow like intrepid little animals. Around the roaring potbellied stove, ears burned and toes ached with chilblains. There was always an uneasy scuffling of feet against the edges of the desks. I wondered how the children escaped pneumonia, for at recess out they would go, rushing into "The Bear Went over the Mountain," "Fox and Geese," snow fort, and other games, coming in wet with snow and perspiration.

In one three-day blizzard the temperature went down to thirty degrees below zero. After the children were safely home the first day of the storm, school was closed until it was over. Twice each day, Father went to the barn to feed the stock and bring fuel to the house. Even Father with his indomitable will was awed by the fury of the blizzard. Wind and snow seemed to be in battle as they roared and whistled around the eaves of the house. The morning of the fourth day, the world was a silent white sea stretching out to the horizon, but by afternoon there was a thick driving snow which again veiled the features of the landscape.

Ben came over during the interval between storms and, seeing our consternation, laughed, "This is no

new storm. It is the other one drifting. This is the well-known south wind blowing. It follows the northers and is colder. I'll tell you, the stock doesn't like it."

"The stock?" I queried wryly. "What about us humans?" This malice of the weather was beyond a joke, this blowing without mercy, without rest.

Ben's steady eyes looked straight into mine as he went on gently, "Tomorrow the chinook will blow. It is a warm wind and will melt the snow."

To Ben the animals had souls, and there was apparently an affinity between him and them. Our Johnny also had a way with animals and whenever possible he would strike out for Ben's place, his golden hair shining out from under his tightly drawn cap, his elbows flapping as he urged his horse to a gallop. He learned from Ben that animals will not die of the cold as easily if fed and watered and urged to move around. At that time the farmers did not go in for much extra feeding of cattle. The rule was to sell them on the hoof or butchered in the fall of the year.

The warmth of the indoors attracted many of the settlers and the cast-iron stove in our little village store always drew a group during cold weather. Ben, after leaving them, would remark, "The man who sits by the fire all day, is throwing the best of his life away."

I wondered often if the Vikings of old were too interested in the affairs of daily life to think of romance, as Ben seemed to be. I had learned that he was namesake and descendant of Benedickt Amussen, who sailed the seas with Leif Ericson.

To me the spring seemed slow to come. The ground stayed frozen well into March; the air remained raw and the skies dark. But to those who knew the climate it was not unusual. With the song of the meadow lark and the swift whistle of the killdeer came the prairie crocus, mauve and violet. The chokecherry bushes etching the shoulder of the coulee held out tight-furled, torch-like buds. The winter wheat was spotty and thin where the wind had blown the snow off the ground. A hard freeze after a

TEN-YEAR-OLD IN APRIL

by Maude Rubin

He walks among the greening trees
And sees
Every bright robin-breast, each floating butterfly—
Laughs at the skittering game
Of fur-plumed squirrels. . . . Time sends
Him on his sun-bright way and lends
Wonder to ponder when evening stars his sky.

Guess what the boy
with that "hollow feeling"



finds good,
and good
for him!



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Northward Ho the Prairies

warm spell sometimes spelled disaster if the roots had not gone deeply enough into the ground. When asked when they were going to start ploughing and working the land, the farmers would usually answer, "When there's life in the ground."

With legs swinging and shoulders squared, father went after the spring work. He had been impatient to begin for weeks. The weather warmed up surprisingly with no early rains. April, then May passed with no sign of moisture from the skies. Fearful thoughts passed through people's minds. Everybody dreaded a drouth. Ben as usual was philosophical, "Even when the grain stands brave and green, people will always be afraid, afraid of drouth, grasshoppers, hail, and other ills. If you're going to be afraid, you might as well be afraid to plant in the spring."

Mother, like Ben, was usually reassuring, but when June went by with no rain, I noticed an anxious look on her face. Gradually the small lakes dried up, showing only a coating of alkali. July 1, Dominion Day, was celebrated bravely in our town and folk came from surrounding areas, even from Cardston, to enjoy it. Our rodeos had attracted attention, and with the children's races, the ball game for the men, and a dance in the meeting-house to top it all off, the day was a great success.

For some time we forgot to scan the sky for signs of rain. The blue sky, once a pleasant sight, became something to be despised, and the sun became an evil eye, staring without compassion. Kneeling on the braided rug beside my bed, with clasped hands I prayed that rain clouds might sweep down from the Rockies. It became pitiful to see the cattle seek out the buckbrush for its juicy leaves. Then came high winds, with terrific force, tearing the sandy loam from the dry grass roots, raging into coulees, rattling small pebbles against the windows, under doors, and through cracks. For days the sun was a pale moon.

Ben rode the ridge, tailing up fallen cows that had been deserted and given up by their owners. He brought in calves which had been left motherless, and Johnny, Harlan, and I, each with one hand in the milk bucket, pressed their mouths

into the warm liquid to suck at our fingers.

"They think we're their mothers," Harlan laughed. I looked at Ben, broad-shouldered, sturdy, and happy that the cattle could be saved. It didn't matter that the owners came to get them; he was just glad that they had been saved.

"This is like it is in Iceland," he explained, "only it is goats there. No weather is too cold or stormy to keep them from hunting the lost ones."

After feeding the last of the stray calves, Ben patted Harlan's head. "And a fine little mother you are, my boy," he laughed as he turned to look at me. "It's early for chores," he said. "Would you like to take a ride with me along the river?"

Tightening the cinch on my saddle, he mounted his horse and we started down the trail. It wasn't a pretty sight, the river road. The grass had turned to amber and the water seemed to have gone underground, except for small pools here and there. Ben was quiet, as he usually was when alone with me. Back home in Utah, it had never been difficult to attract young men. But this "Viking" was different. Quite shamelessly I had tried to show my interest, but he had never seemed to notice. I was beginning to wish that I had not been so forward, when he began to talk.

"I'm as broke as the next one, Diane, but I have decided to go north to High River and take up land, a homestead, where the drouth isn't so bad. I'm shipping what stock I have left. In a year I'll have a pretty good start again. Will you wait for me?"

THE SPIRIT'S PATH

by Helen Maring

When day grows long, the spirit's path
Leads up, beyond the realms of pain—

And all life's lovely aftermath
Brings back the ones we've loved again.

What glad reunions there must be!
The new adventuring, what bliss!
We reach toward immortality
In work, and humble days like this.

I was certain that he heard the beating of my heart, but I tried not to show my eagerness. "Ben, is this a proposal?"

In his low, vibrant voice he answered, "If you doubt it, maybe this will convince you." He held me close and kissed me. I threw my arms around his neck, tightening them, holding him. His strong hands reached for my right one, and with swinging hands we rode slowly home. A violent mist appeared over the hills and I felt the closeness of this land to my soul.

As we reached the corral fence, two neighbors were in an argument with Father. They mounted their horses and rode away, and without a glance in our direction, Father went into the house.

"You must stay for dinner, Ben," I said. "We're having roast wild duck with Mother's savory dressing. We'll announce our engagement."

On the reservoir of the stove the bread lay white and rising and I molded some into rolls. Father's face remained unreadable, though tranquil. He did not notice our happy countenances, but once the news was out, there were pleased exclamations from all.

"You may get married as soon as you wish and then come and live with us," said Mother.

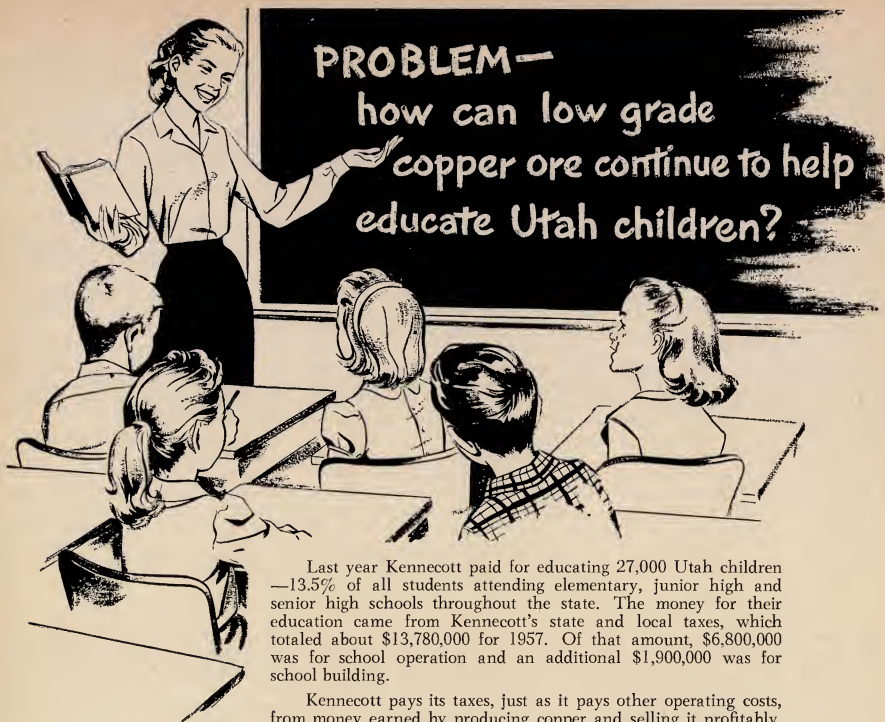
"Imagine two strong-minded men like Pa and Ben running a place together," I said.

After the family had retired for the night, I said to Ben, "Why didn't you give me a hint of your love for me?"

Drawing me close, he replied, "Whenever I looked at you, I thought of the angels on the Sunday School cards we used to receive back in Iceland when I was a little boy. Much as I wanted to, I couldn't picture you as my sweetheart!"

During this time and after going to bed, I heard soft voices in my parents' room. But not until next morning did I learn that three or four families were leaving Canada, loading their stock and furniture in a boxcar. All of them wanted Jim Bradley to go along.

The following Sunday, I watched little clouds of dust arise on the river road as buggies drove up to our door. The afternoon was spent in talking, eating, hugging, and shaking hands, and some tears were shed. Those who were leaving



Last year Kennecott paid for educating 27,000 Utah children—13.5% of all students attending elementary, junior high and senior high schools throughout the state. The money for their education came from Kennecott's state and local taxes, which totaled about \$13,780,000 for 1957. Of that amount, \$6,800,000 was for school operation and an additional \$1,900,000 was for school building.

Kennecott pays its taxes, just as it pays other operating costs, from money earned by producing copper and selling it profitably. When production is based on ore averaging only 82 hundredths of one percent copper, success depends to a large extent on keeping costs down.

However, during the war years and the period of high copper demand that followed, the emphasis was on maximum production, because Kennecott wanted to keep its customers supplied with the metal they needed. Cost of production was a secondary factor. Now the situation has changed and it is essential that Kennecott get its cost in line to compete in today's copper market. And that poses a problem.

Costs have been rising sharply. In just the past five years employment costs have risen 46%, supplies and equipment have gone up substantially and state and local taxes have climbed 85%.

So Kennecott is seeking economies in a wide variety of ways: through work simplification, expanded use of employee suggestions, improved methods, better use of supplies and equipment, and the most efficient use of the work force.

Switching the emphasis from production to economy will be of tremendous importance to Kennecott and to Utah. It will help Kennecott continue to operate successfully. And successful operations mean continued benefits, including tax payments that do such a big job of helping to educate Utah children.

**Utah Copper
Division**



Kennecott Copper Corporation

A Good Neighbor Helping to Build a Better Utah

talked of another range, a rich valley in Idaho not touched by drouth.

"Why not string along with us, Jim?"

"Yes, come join us, Jim. We want you and we need your horses to help us get started. We won't have credit to go on."

Father was glancing around at the new corrals he had built, the sheds and reinforced barn, and then at the windbreak of tree shoots that were bravely trying to live. Next to him stood Johnny, his troubled eyes near tears. Mother patted his shoulder reassuringly. I knew that whatever her husband's decision, it would be right in her eyes. With squared shoulders and lips tightly drawn, he spoke candidly, "If any of you men need my horses in Idaho, I'll trade them for the remnant of your brands lost in the ridge. This country's got enough wrong with it, but right now all it needs is rain. It's rained before and I reckon it'll rain again. I'm figurin' to stay."

"Whatever comes, it's as bad right now as a man can stand," Don Benson declared.

"I don't want to leave either," Mother smiled, as Johnny took turns hugging her and Father.

All realized that they might never meet again. Faces showed the strain of weeks of worry over the lack of moisture. Separations here were always sorrowful, for neighbors living five, ten, or even twenty miles away were often closer to each other than next-door neighbors are in a town or city. The place seemed unbearably quiet after the last outfit was swallowed by the prairie.

After a trip into Cardston next day, Father announced, "I talked to Will Thompson from Spring Coulee. He's offering me a job helping around the ranch and doing some riding."

"Oh, Pa!" My eyes opened wide. Although I didn't add, "At your age!" he read my thoughts.

"Yes, I'm forty-five but I'm in fine condition and can ride as well as any young sprout. Remember, they are laying men off at McIntyre's and the Knight Company. I'm lucky to have work."

"We can get along with my wages at school."

"Yes, but with the two of us working we'll have a Christmas to scrape the stars. Besides, Johnny is growing fast and needs responsibility."

Mother hadn't said a word. I was crocheting medallions for a table cover to place in the cedar chest Ben had given me before leaving for High River. I had just read the letter he had sent from Macleod, well past Lethbridge, written in a steady hand as firm as his cheeks. Glancing at Mother, I noted a determined expression.

"Jim Bradley, I've always gone along with your decisions as long as you were practical. But now I draw the line. To begin with, how are you going to hunt strays in the ridge if you are trading some of your horses to those who are leaving? And another thing, Johnny is still a child, just reached eleven and not ready to take charge of the ranch in winter or any time. Besides he will be in school."

In a disheartened voice, Father answered, "Minerva, I don't know, I just don't know what to do. We're deep in debt, with not a cent to live on. If I did consent to get along on Diane's wages as a teacher, it wouldn't be enough for our needs. Will you please tell me what else to do?"

BIRCHES AT NIGHT

by Ethel Jacobson

Birches at night

Beside the stream

Stand pale as wraiths,

Deep in dream,

Slim as maidens,

Veiled of face

By leafy scarves

Of shadow lace,

Which moonlight stitches

Silver-bright

For tall young birches

In the night,

Tall birch-maidens

In the night.

"There's only one alternative—leave for Idaho with our neighbors," Mother said.

Father looked at her for a moment. "I'll go now and tell our friends we'll join them."

"Oh, don't hurry, Jim. It's chore time and morning will be soon enough."

"Pa, I thought you said that we would be blessed if we answered the call and came to Canada," Johnny asked.

I couldn't bear to stay longer and hear the answer Father would try to give his son. The horse was tethered to the gatepost, so I slipped into the saddle and started down the trail. The sky was overcast and the wind had freshened, clouded with mist blowing in from the Rockies to the west. There was a certain fragrance, one I had almost forgotten. Suddenly, I knew. First the drumming on the old hat I was wearing, then there were puffs of dust everywhere. The horses began running down the trail. The fragrance was unmistakable now, and the drenching, long-awaited drops filled the prairie air.

I had glimpsed a rider on the road across the river. He had become hidden in the swirling rain, but soon I saw that it was Ben. We met with a splash of hoofs, and the horses, their sides dripping, came close together. As he held me, the sky and I poured long held back torrents on his enduring shoulder. Together we rode, holding hands from saddle to saddle as we had done weeks before.

"I don't know how to tell you, my dearest, but something, some impression just wouldn't let me go on after I had written the letter to you. The train crew thought I had taken leave of my senses when I told them to disconnect my boxcar from the ones going north. It took a lot of courage, but I knew that I wasn't to go to High River. So here I am. I'll hunt for strays and perhaps your mother can use a man around the place while your father is working in Spring Coulee."

As we entered the house, I spoke to Johnny, "Father was right. We are blessed by obeying, by settling in Canada."

With tears in his eyes, Father said, "Pa always told me that when troubles come thick, they soon get their worst, then they start to mend. I reckon he was right."



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For example: It's Conoco care for my car—and me!



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Where to send: After completing entry, tear out of folder, affix 3¢ stamp, and mail to: Conoco Hottest Brand Going Contest, Box 7608, Chicago 77, Ill.

Other Rules: Contest begins April 1, 1958, and ends May 15, 1958. Entries must be postmarked before midnight, May 15, 1958. Contest subject to complete rules as set forth on entry blank available at all Conoco Dealers.

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So you want to raise a boy?

(Continued) and Jake will not. Both boys have the same problems, but they have different attitudes. When the first boy was criticized for being lazy, he did not like it any more than Jake, but now he's trying. On the other hand, Jake says, "If those jerks don't like me the way I am, it's their tough luck." Jake is beginning to take pride in being a misfit.

With Joe it is only a question of time until people will have forgotten that he ever had any problems. With Jake it is only a question of time until he has a criminal record. At least, that is the immediate prospect unless something radical and revolutionary happens to change him.

Jake is developing the trademarks of a delinquent:

1. His problems are becoming a habit.
2. His problems are created deliberately.
3. His misbehavior is not occasional but chronic.
4. His misbehavior tends to make him almost universally disliked.
5. His misbehavior is making him almost universally distrusted.
6. His conduct is moving in the direction of serious criminal acts.

What Can Be Done about Juvenile Delinquency?

Fortunately, we are learning more and more about ways and means of helping boys like Jake. But, better still, we are learning more and more about ways and means of keeping boys from becoming like Jake. In the following articles of this series we shall discuss many of the recommended procedures in detail, but it might be well even at this point to list some of the basic lessons we are learning.

First, parents need to know more about the normal development of children so they can distinguish between difficult behavior which can be expected at certain ages and the behavior which carries a clear signal of "criminal delinquency ahead."

Second, a great deal more stress must be placed on the building and preserving of our homes. Every community facility and service should concentrate on stabilizing the home rather than replacing it. Studies show that even when children are raised in deficient homes they

turn out better on the average than those placed in institutions. Therefore children should not be taken permanently from their homes except in the most extreme or impossible situations.

Third, the major defect in the training of youth today is their failure to learn respect for society's "barriers." Youngsters get the idea that no one is big enough to handle them—neither their families, the schools, the city, the state, nor even the government. This is the result of setting up standards and failing to enforce them, gently where possible, firmly where necessary. The situation is further complicated by the fact that when families are criticized for letting their children get out of control, most communities do an even poorer job when they take the youngsters over. Many a minor delinquent has developed into a full-fledged, defiant criminal because he found that the juvenile courts and other community agencies were just too busy with cases to keep track of him. Sometimes youngsters who have been picked up and released many times will offer to make a bet with arresting officers that nothing will happen to them on their latest offense. This trend must come to a halt, and a little later we will discuss suggested ways of doing it.

Fourth, lack of discipline in the life of a child creates a sense of insecurity. When parents set up reasonable standards and enforce them, the child gets the feeling he is living in an "orderly world." On the other hand, when he is promised certain penalties for certain offenses and these promises are not fulfilled, a child gets the feeling that his world is unstable and is falling to pieces.

Fifth, we are learning that criminal conduct has its roots in the undesirable experiences and ideas which a child often stumbles upon while very young. Therefore, close supervision by a conscientious mother during these early years is of primary importance in the proper rearing of a child. Obviously, some mothers have to leave home and work because they have no alternative, but it is still desirable for them to be aware of the tremendous hazard involved in the "farming out" of children. If at all possible children should have their mothers with them during these early years.

In our next article we will begin our study of the normal child between the ages of one to three. Experts have called this challenging period, "The Age of No Reason."

Your Question

(Continued) new and strange doctrine. The repentant Jews took it as an essential ordinance well known among them and so it was. According to many Jewish writers baptism was an ordinance in ancient Israel. Here are a few quotations referring to this fact:

"Christian baptism is of uncertain origin. . . . Possibly the baptism of Jewish proselytes furnished the model followed by Christian missionaries."⁵

"John stood forth in the spirit of the prophets of old to preach his baptism of repentance symbolized by cleansing with water." (See Jer. 4:14. Ezek. 36:25. Zech. 13:1.)

"According to rabbinical teachings, which dominated even during the existence of the Temple (Pes. viii. 8), Baptism, next to circumcision and sacrifice, was an absolutely necessary condition to be fulfilled by a proselyte to Judaism." "Yeb. 46b, 47b; Ker. 9a; 'Ab, Zarah 57a. . . ."

"The only conception of Baptism at variance with Jewish ideas is displayed in the declaration of John, that the one who would come after him would not baptize with water but the Holy Ghost." (See Mark 1:8; John 1:33.)

In an article published in the *Times and Seasons*, September 1, 1842, the Prophet Joseph Smith wrote the following on baptism:

"In the former ages of the world, before the Saviour came in the flesh, 'the saints' were baptized in the name of Jesus Christ to come, because there never was any other name whereby men could be saved; and after he came in the flesh and was crucified, then *the saints* were baptized in the name of Jesus Christ, crucified, risen from the dead and ascended into heaven, that they might be buried in baptism like him, and be raised in glory like him, that as there was but *one* Lord, *one* faith, *one* baptism, and *one* God and Father of us all, even so there was but *one* door to the mansions of bliss. Amen."⁸



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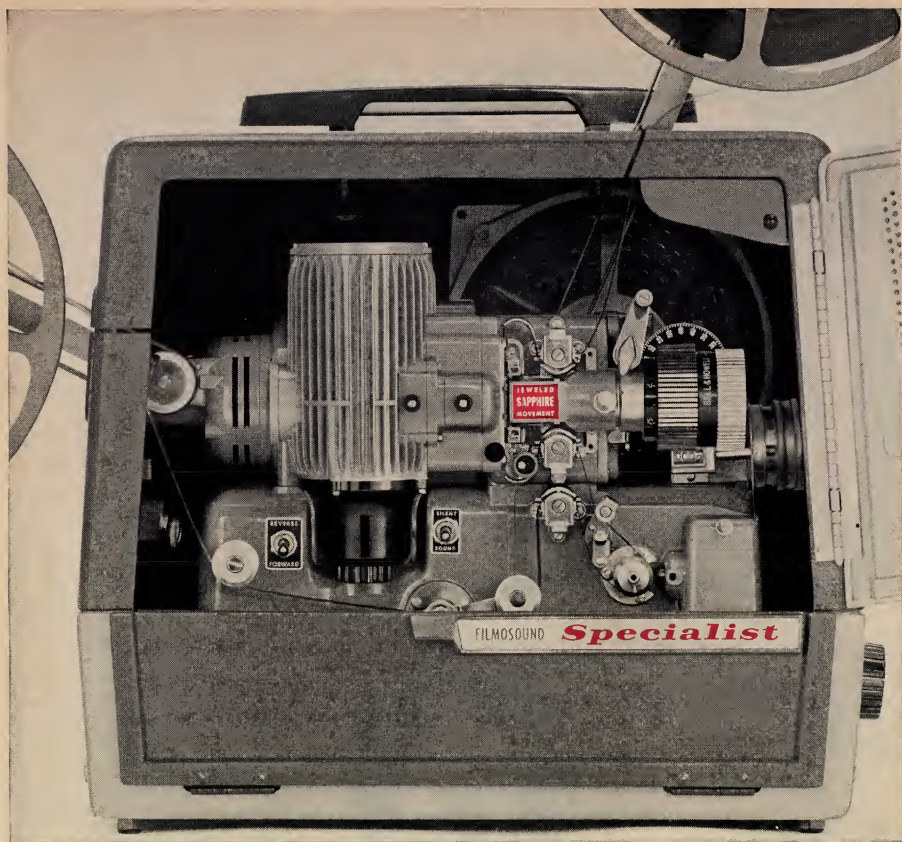
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This is the only sound projector that "zooms" the picture to fit the screen. It reverses for review...threads in seconds...shows still pictures...requires no oiling. It's the newest achievement in sight and sound! See it in action!

The "399" is the most versatile 16mm sound projector available today. As the chart below shows, it offers more advanced features, more exclusive features, than any other projector. In over-all quality it has

no parallel, yet its basic price is only \$499.95. It is the finest value of all sound projectors. Ask your A-V dealer to demonstrate, or write Bell & Howell Company, 7112 McCormick Road, Chicago, Illinois.

PROJECTOR	ZOOM LENS	FIVE SAPPHIRE MOVEMENT	ELECTRICAL REVERSE	BRILLIANT STILL PICTURES	FACTORY SEALED LUBRICATION	AUTOMATIC REWIND RELEASE	SINGLE FRAME DRIVE AND COUNTER	TOP MOUNTED REELS	HOURLY METER	AUTOMATIC LOOP SETTER
399 SPECIALIST	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
BRAND A	No	No	Yes	No	No	No	No	No	No	No
BRAND B	No	No	No	No	Yes	No	No	No	No	No
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Les Go With Les Goates

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DESERET NEWS
Salt Lake Telegram

THE MOUNTAIN WEST'S *first* NEWSPAPER



Adam S. Bennion

(Continued) of relaxation during the busy times, he would often step out into the hall, saying, "These are great days."

In 1928 Elder Bennion began a long service with the Utah Power and Light Company.

Elder Bennion had given much service to civic affairs. He was a past chairman of the Salt Lake County Chapter, American Red Cross, and the Salt Lake Community Chest; a past vice-president of the Utah State Symphony organization; and a former member of the University of Utah board of regents, as well as being active in other civic groups.

His pen, like his voice and his life, had long been active in furthering the work of the Church and the community.

He married Minerva Young in the Salt Lake Temple September 14, 1911. They are the parents of five children: Mrs. Ralph (Phyllis) Stohl; Adam Y. Bennion; Richard Y. Bennion; Mrs. Wallace (Marian) Rogers; and Edmund Y. Bennion. Also surviving are twenty-one grandchildren and two sisters.

Elder Harold B. Lee, one of the speakers at the funeral, said, in part:

"He was constantly teaching us by his sermons and his teachings how to give the best to life and how to get the best out of life. 'Happiness,' he defined, 'was something within each of us and was not to be found in anything external.' . . . Brother Adam gave us a recipe for happiness which consisted of five ingredients that I shall only speak of in headlines. . . .

"His first in his recipe of happiness was a sense of achievement. He declared, 'The door of opportunity is wide open if you are prepared.' He had his defeats in life—spiritually, scholastically, politically, and otherwise, but he came to know that when God closes one door he opens two others.

"His second in this recipe was to learn to enjoy the heritage that has been left to us. 'Be interested in cultural things,' he said, 'be familiar with the best thought in the world,' always stressing the four greatest books in all the world, the standard Church works, about which he said, 'after reading, you will never there-



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A FRIEND OF THE FAMILY — FRIEND OF THE FARMER

Farmers and homemakers frequently raise the question about the spread between the price paid to farmers and the price paid by the customer for meat — beef, for instance.

Many think any increased spread indicates increased profits for the retail store. This is not true. The big difference comes in the increased operating costs in processing and selling.

Typical examples of increased costs in retail stores today compared with 1950 tell the story:

Item	Increase
Wages (based on salary of head meat-cutter)	67.5%
Cost of refrigerated meat display case	15.4%
Cost of advertising beef (based on rate increase in representative newspapers)	61.9%
Cost of packaging materials.....	10.0%

Safeway has always paid top market prices to farmers for quality meat and sold to its customers at lowest prices.

SAFeway Is a Friend of the Family . . . And a Friend of the Farmer.



after be the same.' . . .

"The third of his recipe for happiness was the building of a home. 'Real happiness,' he declared, 'centers around the hearthstone.' He was saying that to all of us as well as you, his family treasures—Phyllis, Bud, Dick, Marian, and Ned. 'Remember that where family life ends, child delinquency begins.' . . .

"The fourth of his list was: 'Strive to make others happy. The person who is thinking and doing for others is happy. Happiness lies in that

little kindness we do when we expect nothing in return.' . . .

"And finally he said, 'If all other things are gone that make for happiness, there is one thing that no one can take from you—your spiritual reaching out towards God.' . . .

"Perhaps the crowning experience of his life was his visit in 1956 to the Holy Land. . . . The guide . . . led him to the tomb belonging to Joseph of Arimathea in the days when Jesus lived and in which Jesus, our Savior, was entombed

"coming to ourselves"

Richard L. Evans



Our thoughts turn today to what, for want of better words, could be called the process of "coming to ourselves." It is always a heartbreak to parents when children depart from right and respected ways, and it is always a hazard to youth—(indeed to anyone)—when they rebel against law, against authority, against respectful consideration of counsels and precautions that could save much heartbreak and many mistakes. We cannot avoid acute sorrow in seeing someone live so as to throw away his best chances for happiness and for high accomplishment in the living of his life. (The prodigal son is, of course, the case most cited of someone who first had "to come to himself" before he could properly appraise the things that forever mean the most.) But if only they could come to themselves sooner—for learning by living the wrong way is difficult and dangerous. If youth could only better understand the position of parents! If parents could only help them better understand! Surely it shouldn't be too difficult for youth to see that there is some value and advantage in the seasoning that parents have had, in judgment, in maturity; and that there are surely some things that parents can save them. And yet somewhat in every age we have before us the picture of parents praying and pleading, and earnestly seeking to save the next generation from making needless mistakes—earnestly trying to teach that happiness, and soundness, and safety and peace are found with respectful love of loved ones, and only within the respectful living of law. The pleading of parents is not for narrow reasons—but only because of a great love and a great responsibility; only because they want their children to succeed, now and everlastingly in life; only because they want them to have happiness. This is the only reason the Lord God himself has given commandments, and the only reason parents pray and plead against youth's walking in careless or shortsighted ways. And we would plead this day to those who have turned away from solid counsel, from sound teaching, from waiting homes and yearning hearts, to "come to themselves," to turn back and not to step farther down any wrong road. Thank God for the power of repentance that somehow, sometime, touches and turns those who foolishly or carelessly have followed for a time wrong or wasteful ways.

"The Spoken Word" from Temple Square presented over KSL and the Columbia Broadcasting System, February 2, 1958. Copyright 1958.

after the crucifixion. As the guide stood there he said, turning to the group of sightseers, among whom was Brother Bennion, "There are many tombs of great men to be found all over the earth, but this one is different from any of the others—*this one is empty!*" And Brother Bennion said, as he expressed how profoundly touched he was that, 'It was worth all my effort in visiting the Holy Land to hear that one statement and a declaration of that profound truth, this tomb is different from all others in the earth! this tomb is empty.'"

President David O. McKay was the other speaker, saying:

"... It has been truly said, that 'the masses of men worry themselves into nameless graves, while here and there a great, unselfish soul forgets himself into eternity.' Our departed brother was one of those great, unselfish souls who forget themselves for others and win immortality. He was rich in inheritance, ... superior in achievement, loyal in friendship, indefatigable in service, true and devoted as husband and father, faithful to every duty and appointment of the Lord Jesus Christ. How thrilled he was, as he filled those appointments, was evidenced every week when he came back and gave his report to the Presidency and the Twelve, radiating a satisfaction in service that seemed to have no bounds. ..."

"The desire to bless others came to Brother Bennion by inheritance, and he manifested that desire continually throughout a long and useful life. ..."

"That is the testimony—our brother is alive. He is mingling with other spirits who died before him. That is a glorious fact and a great comfort to sorrowing hearts today, and hearts are sorrowing because Adam's going came so suddenly. ..."

"Sister Bennion, your choice and blessed sons and daughters, grandsons and granddaughters, in the words of a poet, 'Your beloved husband and father is not dead. He is just away.' ... May we follow his example; improve our lives as he has improved his and make us worthy, as he is, to answer 'present' when death comes. I humbly pray in the name of Jesus Christ. Amen."

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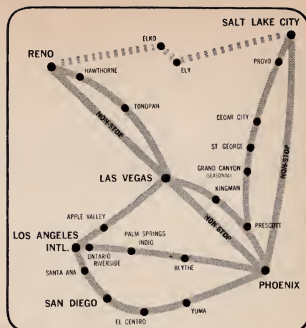
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The great labor of love

(Continued) great institution of learning, another urge had welled in their souls—not only in New Zealand but also throughout the surrounding islands of Suva, Niue, Tonga, Tahiti, Rarotonga, Aitutaki, and Samoa, and on the wide continent of Australia. Before them loomed the vision of a temple, a house of the Lord, where they could be welded into the chains of eternity, where they could perform that transcendent service for their progenitors. This, Elder Cowley had hoped and prayed for, perhaps more than anyone else. For a century Saints throughout these lands had waited.

Finally, in the year 1955, President David O. McKay announced the joyous news. A temple to the Lord in New Zealand! Ground-breaking ceremonies followed that December, and a year later the cornerstone was laid, with Elder Hugh B. Brown, Assistant to the Council of the Twelve, officiating.

Before all this, however, unknown to the Church at large, a man had come to that land on a special mission. Elder Wendell B. Mendenhall, general chairman of the Church building program, had been assigned by the First Presidency to select some likely spots on which a temple might be built.

In his message to the general priesthood meeting in April 1955, he said:

"Several spots which looked like they might be desirable were found, but as I was traveling in a car one afternoon I came upon another spot and without any question of a doubt I knew the reason why the temple should be there. I drove up over the top of a hill overlooking the area and my decision was confirmed."

Elder Mendenhall then described President McKay's arrival among the Maori people: "... the first time in recorded history that the Prophet of God [the President of the Church] set his foot in this land."

Then followed an inspiring account. At dawn the white-haired Prophet and five other men had traveled with Elder Mendenhall to the spot tentatively selected. "I had not said a word to him. No one else knew a thing," said Elder

Mendenhall. They parked and walked a few paces from the car. "When President McKay looked around the area and saw this beautiful hill, he said, 'This is the place where the temple should be,' and this statement confirmed the thing which was in my heart. Then a week later President McKay came back to this beautiful spot, and I

bear witness to you, my brethren, that I saw the Prophet of this Church in the spirit of vision, and when he walked away from that hill, he knew the house of the Lord was to be erected upon that particular spot."

The property chosen, however, did not belong to the Church, although it lay between the college

Marriage-A Momentous Investment

Richard L. Evans



Marriage is surely among life's most momentous investments, if not the most momentous investment—the investment of ourselves and all that we are, and of all the future, and the future of our families. And since marriage is so momentous a

matter, we would plead this day for a greater attention to it—for more earnest consideration before the making of a marriage, and for more understanding of those we love and live with after a marriage is made. No one perhaps can say with absolute certainty what will make an enduring marriage, always and unerringly; but there are some indispensable elements that shouldn't be left out of the making of any marriage, and some foremost among them are trust and confidence, and patience and faith, and kindness and encouragement, and common values and convictions, and an understanding heart. And as to love, lest some should suppose that it has been left out, let it be said that love should always be an ingredient, but love likely won't live long without these other indispensable elements. It is a thing of great good when good people trust and understand each other: When, for example, a father away from home knows his children will be taught and cared for even as if he were there—and knows that fidelity is as certain even as if he were there. Marriage may well be life's most important decision, and either as to getting into or getting out of, it is never to be lightly considered. In marriage one cannot consider himself only, nor the present only, but must consider the total effect of all he does, the whole influence of all that he is, on himself and all others, and on the family, into the farthest reaches of the future. Marriage is not a matter merely of personal and passing pleasure, but must be of enduring stability, built on character and consideration. And in this, as in all other relationships of life, there must be much of give and take, much of understanding, much of reason, and of restraint from overdoing anything. And not even in times of temper and tension is there place for the hard ultimatum, for the "do this or else" attitude; but often surely there is need for "the soft answer that turneth away wrath," and a little of the patience and faith and forbearance that prove so wonderfully rewarding. And since marriage is so momentous an investment of all that means the most, again we would plead this day for more earnest consideration before the making of any marriage, and for more understanding of those we love and live with. Among the greatest of all good gifts is good and gracious living with the love of family and friends, and the really wise will live so as not to lose it—now—or ever.

"The Spoken Word" from Temple Square presented over KSL and the Columbia Broadcasting System, February 16, 1958. Copyright 1958.

property on one side and a stretch of Church farm land on the other. To complicate matters, the owners seemed unwilling to sell. Despite this, however, and despite the qualms of some brethren, President McKay had breathed in the vision of that high hill, and proclaimed, "They will sell it; they will sell it."

Before long, as had been predicted, the family agreed to sell. But even the negotiation itself contained an extraordinary facet. "When we met with the attorney," Elder Mendenhall stated, referring to himself and Elder Biesinger, "we found the sellers had overpriced the property considerably. After debating the matter for about an hour, the attorney said, 'Would you be willing to consider this purchase if I break the property down my way and arrive at its valuation?' And we hazarded the chance and said, 'Yes.'"

"He figured the property his way, not knowing what was in our hearts or that we had our own valuation on paper in our pockets. He passed his paper to us. We looked at it. It was exactly the same figure, right to the penny, we had figured that morning before going to his office."

Indeed, prophecies were being fulfilled in an astonishing manner, but the Lord used men to fulfill them. It took muscle and sweat, tears, planning, love, hope, and many a fervent prayer—especially during those early days when hands and hearts were few. Following are descriptions by an eyewitness reporter, Barbara Baigent.

"Once upon a time a man was asked to go to New Zealand from America to build a co-educational Church College. . . . His name was Elder George Biesinger.

"Around him he gathered a small group of men, members of the Church, who began work on the project for wages. Life was not easy. These men went to a bare farm; their living conditions were, to put it mildly, modest, and they seemed to have an almost insurmountable task before them. Even the weather, in those early days, seemed to be unkind, and I well remember the mud. Seas of mud. And what seemed to be interminable acres of long, wet, sticky grass with the brown peat swamp for an unpromising background. They came

(See page 287 for footnotes.)



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as strangers to the area, too, representing a comparatively unknown religion in the district, one regarded with a certain amount of reservation.

"... no one wanted to leave home to work at Tuhikarama and live in a tent. The job just wasn't important to anyone who had not given it serious thought, and extra labor could not be found.

"Then one day Mr. Biesinger approached a man named Maurie Pearson with a question: 'Would you come and work here on a mission call?'

"Yes," came the reply.

"Four others answered, 'yes,' also — John Elkington, Jim Hapeta, Sam Beasley, and Jock Guy.

"So at the next Hui Tau [conference] at Hastings these disciples set out to tell their story. They took plans and models, and a tent for a display, and were allotted a session at this conference. Before a gathering of some five thousand, they explained what they wished to accomplish, and how they thought it could be done. They asked

whether the districts would send men to the project, support and feed them. When the time came to vote, there was not one dissenting voice.

"So grand was the response that every available truck was commissioned, and sixty men returned to the project afterward.

"I asked George Biesinger where he put the men when they arrived.

"Goodness knows," he said grinning. "And we've been having the same trouble ever since."

"And that was how it all began."

Like Nauvoo the Beautiful, a great Church community has emerged from a virtual swampland. In its incipience, the workers' living quarters were flooded at times. Merely finding places to live posed a serious difficulty.

Under the control of such stalwarts the work rolled forth; but surely the Lord did not intend that his servants should never rest, or seek recreation.

"To everything there is a season. . . .

"... a time to laugh . . . a time to dance. . . ."² What were hundreds of people to do in their time off, many of them fifteen- and sixteen-year-old boys? What about the children?

Even when the pioneers were crossing the plains, amid danger and travail, they had not neglected this aspect of their lives. Typically, the Saints in New Zealand devised a comprehensive program of entertainment and personal development for every day of the week. On Sundays, regular Church services are held, and daily gospel study classes are conducted.

While there is no exact method of tabulating the project's benefits to those many faithful men and women—even insofar as material gains go, reporter Barbara Baigent provides an estimation:

"Let's look at the hundreds of boys who have passed through the labor groups and gone into trades throughout the country. It is quite safe to say that at least sixty percent

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THE IMPROVEMENT ERA

of these boys, predominantly Maori, would never have learned a trade. Many of them would never have undertaken permanent occupations, but would have led a precarious existence doing mere seasonal work.

"Now they have backgrounds of plumbing, electrical work, joinery, carpentry, bricklaying, timber tanalizing, painting . . . and already business firms are asking to be 'put on the waiting list' for staffing, when the boys finish their missions."

One worker is now a contractor with seventeen men working for him. Other workers have been employed as expert mechanics. As one missionary put it, "The Lord is the most generous paymaster of all." The Lord God is not unmindful of the fact that men have left important, even lucrative positions in the United States, willingly supported by their wives and children, left all home ties and friends for years, some of them with only a few days notice, to perform their great work of love.³

Labor missionaries are working feverishly to prepare the mighty temple for its dedication on April 20th, by President McKay. Some who have completed their missions are returning to aid in this crucial phase of the work.

Once more the Prophet of God will appear in New Zealand, to dedicate the million-dollar temple, a temple which will serve the whole South Pacific. And then, for many of the faithful labor missionaries, it will be a homecoming time, the return, after long, hard, happy years of service.

For Saints in the Pacific, it will be a gathering time, unto the house they have awaited, lo, these many years.

At the cornerstone laying in 1956, Elder Hugh B. Brown offered an admonition with a promise:

"Be true, be constant, be faithful, endure to the end, keep clean in thought and action, live the gospel in your home, be worthy to be called the Saints of God, be worthy to come to the house of the Lord, and if you will, I promise you that there will be greater things in the future than any man has yet foreseen for you; for the people of this land, for your ancestors, and for your descendants."

Who could ask more?

(See page 287 for footnotes.)

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The Standards of the Church

(Continued) and personal purity, if we are selfish or envious and covetous, or if we are dishonest or try to get something for nothing, if we disobey the commandments, we may be led into all kinds of crimes and tragedies; we shall have missed the salvation we thought we were going to attain; we will be unfit for fellowship and association with those who are faithful and true, and in many instances be unfit for human society and so be put in places of imprisonment and become human outcasts. Sin never brought happiness. Righteousness alone will bring enduring joy and great achievement, achievement that will extend into eternity.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccl. 12:13-14.)

sage of "peace on earth and good will among men." (See Luke 2:14.) The world will move toward that end when and if they accept Jesus as their Redeemer and keep his commandments and not until then.

The other responsibility referred to is that it is our duty to keep the commandments of God for the salvation of the world. This is clearly stated in the revelations quoted, that our lives should be a standard by which the world could live; that the members of the Church should so live that the world seeing their lives would receive light therefrom and thus glorify God.

The gospel of Jesus Christ is best understood when it is seen as it is lived by those who believe in it. Some men may not believe our theology but they will believe our lives. Many will never have a chance in any other way to know what our teachings and doctrines are, what our message is as to the restoration of the true and living Church.

Many have heard of Mormonism and have heard of the Church of Jesus Christ of Latter-day Saints, but it may only bring to their minds misrepresentations and falsehoods that have been published about us, or it may bring no definite idea to them as to the true nature of the Church. But if we are all true to the Church and if we are all true to our obligations in living the principles of the gospel and true to our obligation of carrying the gospel to the world, by so doing a knowledge of the gospel will spread throughout the earth.

We should be sure as a people that we are living up to its principles, that we are not betraying the Church, that people may see in our lives and characters the principles that we have proclaimed, and thereby their faith will be increased, and they will be led to membership in the true and living Church as again restored to the earth for the last time, and the Church will be able to accomplish the great things that are yet to be accomplished in the world, even as in many parts they are now being accomplished. And the light of the kingdom of God will spread over the world and bring peace and salvation. "Verily I say unto you all: Arise and shine forth, that thy light may be a standard for the nations." (D & C 115:5.)

Knowledge, in truth, is the great sun in the firmament. Life and power are scattered with all its beams.—Daniel Webster.

The teachings and standards of the Church are to be lived by each of us. They are to be manifest in our homes, in our families, among our members. They are to be taught to our children and established in their lives through oncoming generations. Living the teachings and standards of the Church will change society, will change the world. Nothing else will. Enduring peace for the world must be rooted in righteousness. It may not be accomplished by treaties, by political arrangements, but in a society and a world that is at peace—an enduring and lofty peace—it will have been accomplished by a people who love and serve the Prince of Peace, by a people who are a righteous people. That is what was meant by the angels at the birth of Christ when they brought a mes-

Bookrack



THE BANNOCK OF IDAHO

Brigham D. Madsen. *The Caxton Printers, Ltd., Caldwell, Idaho. 1953. 382 pages. \$5.00.*

This definitive study of the Bannock includes work on the Shoshoni, the Paiute, the Lemhi, and something of the Flathead and the Blackfeet. The author, who spent his youth in Pocatello, Idaho, near the center of the Indians whom he discusses, is a graduate in history, with six years teaching experience at Brigham Young University, and one year as acting chairman of the history department at that institution. He currently is a lecturer in history at the University of Utah in Salt Lake City where he makes his home. He earned his M.A. and his Ph.D. degrees from the University of California at Berkeley.

The book reflects the author's scholarship. Thoroughly annotated, the book provides fascinating, factual history. To Latter-day Saints the book affords insight into the Mormon mission to the Indians, as well as the movement of settlers into the Idaho area. All in all, Dr. Madsen does a remarkable work in recreating the frontier era. The illustrations by Maynard Dixon Stewart enhance the book.—M. C. J.

THROUGH THE YEARS

Bertha A. Kleinman. L. Max Connolly Publications, Tempe, Arizona. 1957. 340 pages.

Friends of Bertha Kleinman will be happy to have her collected poems available in book form as will others who have read her poetry in leading periodicals of the Church.

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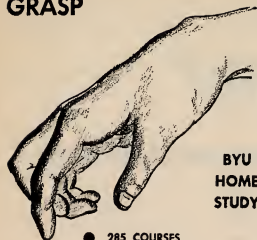
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The Lord Is Resurrected

(Continued) Mary Magdalene, however, who had followed them back to the tomb, did not leave. She wanted to check again, for herself. Upon looking into the sepulchre, she saw the two angels sitting, one at the head and the other at the feet of where Jesus' body had lain. One of them said to her, "Woman, why weepest thou?"

"Because," she answered, "they have taken away my Lord, and I know not where they have laid him." Then she turned away from the tomb, weeping heavily, and through her tear-dimmed eyes she saw a man whom she supposed to be the gardener, but who was in reality the Savior. Repeating the question of the angel he asked, "Woman, why weepest thou?"

"Sir," Mary begged, unwilling to

"the best tranquilizer . . ."

Richard L. Evans



Recently somewhere we have read this short and incisive sentence: "The best tranquilizer is a clear conscience."¹ Some troubles come by accident or illness or material misfortune (or from the faithlessness of others). But as to those troubles which men bring on inside themselves, often they come because someone has tried some kind of short-cut—because someone has supposed that the laws of God, the laws of men, the laws of self-respect, the laws of society can easily be set aside without adverse effect. And sometimes those who so proceed tell themselves that what they do which they shouldn't do isn't really so very serious—because aren't the commandments and conventions old-fashioned after all—or isn't what others are doing really much worse? And so there is a kind of rationalizing which seeks to nullify facts: Seldom does a thief say, I am a thief. Seldom does one unfaithful say, I am unfaithful. Too seldom does the doer of wrong tell himself the truth—at least not at first. But sooner or later there comes an awareness within that the commandments are basic laws of life which men must keep if they are to live peaceably together, or at peace inside themselves. So basic are they to the very nature of man that in a sense they enforce themselves, as suggested in a sentence from Elbert Hubbard which says: "Men are punished by their sins, not for them."² There are many laws in life which in this sense are self-enforcing. The Lord God hasn't simply sat down and thought up a series of thou shalt nots. He knows us. He knows our nature. He knows what will make us happy or unhappy, what will help or impede our progress—and this isn't something that someone has merely supposed. But blessedly there is the principle of repentance, and blessedly the Lord forgives upon evidence of sincere repentance—not merely for superficially saying I am sorry, and then repeating old errors, but the kind in which a man says in his soul inside of himself, "I will turn away from what I shouldn't do," and then does what he should do. And just because we may have gone one step down a wrong road is no reason why we have to take two. The only sound and peaceful way to live is to face facts, to keep the commandments, to do our best to be what we should be, and not to rationalize our errors. To repeat the sentence at first cited: "The best tranquilizer is a clear conscience."¹

(See page 287 for footnotes.)

"The Spoken Word" from Temple Square presented over KSL and the Columbia Broadcasting System, January 26, 1958. Copyright 1958.

face him because of her tears, "if thou have borne him hence, tell me where thou hast laid him, and I will take him away."

With the tenderness and love that only Jesus could manifest, he spoke her name: "Mary."

In that one glorious moment her extreme sorrow changed to indescribable joy, as she turned, looked upon his face, and realized that this was not the gardener, but the Risen Lord! Indeed it was he who so recently had been scourged and crucified, whom she herself had seen suffer on the cross until life had ebbed away, and whose lifeless body she had helped lay in the tomb. Having triumphed over death, he stood in majesty before her!

When at last she found her voice, and action came back to her stunned body, she started toward him. "Master," she exclaimed joyfully. But the Lord restrained her, "Touch me not," he gently said, "for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." He later permitted others to touch him so it is assumed that after his appearance to Mary he did ascend to his Father.

As the other women were hastening to tell the disciples about the empty tomb, Jesus appeared to them. "All hail," he said.

As they "came and held him by his feet and worshiped him" Jesus instructed, "Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me." These were the first two of some ten recorded appearances of the Risen Lord to his followers during the forty days he was to labor among them.

Emmaus is a village about eight miles northwest of Jerusalem. Two of the disciples were walking toward that little town, talking of the events that had recently transpired, when Jesus appeared, walked along with them, and engaged them in conversation. Thinking he was a stranger, they told him about their Lord and what had happened.

"O fools, and slow of heart to believe all that the prophets have spoken," Jesus said.

"Ought not Christ to have suffered these things, and to enter into his glory?"

Then he explained again his mis-



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sion to them. When they had reached Emmaus and sat down to eat, he brake bread, blessed it, and gave it to them. It was then that their eyes were opened and they recognized him as the Lord.

Peter was also blessed with an appearance of the Savior, but of its details we have no record.

As the apostles, with the exception of Thomas, sat at dinner that same evening and the two disciples and Peter were relating their experiences, Jesus appeared to them. Thinking they were seeing a spirit, they were frightened.

"Why are ye troubled?" Jesus asked, "and why do thoughts arise in your hearts?"

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." They were overjoyed but still some could not understand.

Calling for food, Jesus then ate a piece of a broiled fish and a part of a honeycomb. Again he explained his mission, then blessed them and bestowed the Holy Ghost upon them.

When the disciples reported this glorious experience to Thomas, he was skeptical. "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side," he said, "I will not believe."

It must have been a long week for Thomas, as it was eight days before Jesus appeared to the disciples again. To Thomas he said, "Reach hither thy finger, and behold my

hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing."

"My Lord and my God," Thomas exclaimed.

"Thomas," Jesus said, "because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

In keeping with the instructions of the Savior the disciples left Jerusalem for the trip northward to Galilee, which was home to most of them. What a happy journey it must have been! They now had seen the Risen Lord and had been given the Holy Ghost to help bear witness to them of his divinity. Not only that, but the Savior had promised to visit them again.

One day seven of the disciples were on the shore of the Sea of Galilee, probably at or near the place where Jesus first called Peter, Andrew, James, and John to follow him. Weary of waiting, Peter said to his fellows, "I go a fishing." They all liked the suggestion. "We also go with thee," they replied.

But even though they seem to have fished through the night, they were not successful. When morning came Jesus was on the shore, although the disciples did not know it was he.

"Children, have ye any meat?" he called to them.

"No," was their terse reply.

"Cast the net on the right side of the ship, and ye shall find," he instructed.

They did, and caught so many fish they could not pull in the net.

To John, this happening could



mean only one thing. The man on the shore was Jesus. Perhaps they had even recognized him by now.

"It is the Lord," he said to Peter.

Impetuous as always, Peter could not wait for the boat to get back to land, but he put his coat around him and jumped into the sea to swim or wade to the shore. The other disciples brought the boat in, dragging the net of fish. A fire was burning on the shore, and there were fish and bread on it. "Bring of the fish which ye have now caught," Jesus instructed. With his new-found strength Peter pulled the net in alone, and they counted one hundred and fifty-three fish. Jesus then invited them to eat, which they did.

When they had finished, the Lord said to Peter, "Simon, son of Jonas, lovest thou me more than these?"

"Yea, Lord; thou knowest that I love thee," Peter replied.

"Feed my lambs," the Lord instructed. A second time Jesus asked the question, and a second time Peter gave him the same answer. "Feed my sheep," the Lord told him.

When Jesus repeated the question the third time Peter was grieved. "Lord," he said, "thou knowest all things; thou knowest that I love thee."

Again Jesus repeated, "Feed my sheep."

The emphasis which Jesus placed upon preaching the gospel must have had an impact upon Peter and the other disciples which they could never forget. All of them were to meet with many trials and hardships for the gospel's sake, but none of them was ever to deny again the Lord.

"Verily, verily, I say unto thee," the Savior continued his instruction to Peter, "when thou was young, thou girdest thyself, and walkedst whither thou wouldst: but when thou shalt be old thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not." John tells us that the Savior was predicting that Peter would be crucified, even as he had been, a fact which Peter seemed to understand.

On a later occasion Jesus "was seen of five hundred brethren at once," and on another he appeared to James. Of these visits we have no further information.

Then came the time for the Lord to leave the earth. Appropriately enough he called the disciples together to give them final instructions. Matthew records his words as: "All power is given unto me in heaven and in earth.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen."

Mark's record reads, "And he said unto them, Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; and they shall lay hands on the sick, and they shall recover."

Now the Savior's work was finished, and after blessing his disciples, "he was received up into heaven, and sat on the right hand of God."

John closes the next to last chapter in his book with these words: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

He concludes his account of Jesus' ministry with his testimony of the divinity of the Lord and the importance of his work:

"This is the disciple which testified of these things, and wrote these things: and we know that his testimony is true.

"And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen."

Next Month: Jesus Visits His "Other Sheep."



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Food and Teamwork

by Lynne A. Pettit, Ph.D.
University of Utah

The formula $1 + 1 = 3$ may be mathematically incorrect, but it signifies a true principle—that units acting together can produce results far greater than the added capabilities of the same units acting separately.

Teamwork is a watchword in today's world. Teams have become characteristic of industrial research, of community enterprise, of political service, of exploration, of sports. Blended individual skills and specialties in unified groups are increasingly supplanting isolated genius.

There is inspiration in watching teams in action. The members of a research team lose themselves in the mushrooming of ideas. "Brainstorming"—the free and uninhibited exchange of ideas among members of such a team—has fast become a common tool in present-day industrial and scientific development. Community teamwork can build strong parent-teacher associations, substantial funds for charities, and can complete community improvement projects. A smoothly working team has become the signature of successful football and basketball coaching.

A successful coach once described his team as "a harmonious group of effective individuals who are at their best in each other's company." Food is like that. The food which sustains human life is composed of the elements of which the body is made. These elements make up a magnificent team, the individual members of which are at their best in each other's company. As with any good football or basketball team, it takes all members of the "team" of foods, working together, to produce a smoothly functioning human body.

The members of the food "team" are organized into proteins, carbohydrates, lipids, vitamins, minerals, water, and oxygen. It takes all of them for a complete team. Leave one food group out of nourishment, and the effect of the entire team may be crippled. Furthermore, it takes all of these

Prize-winning cook scores a hit with Hot Chicken Salad in a Cheese Crust

"Now I've got my whole club cooking the 'Yeast-Riz' way," says Mrs. Charles Buist, of Logan, Utah, whose cooking wins honors at the Utah State Fair. "They loved my piping-hot chicken salad in a crisp, tender crust I make *days* ahead. And I told them the secret's to make the crust with *yeast*. Fleischmann's Active Dry Yeast gives such wonderful taste and texture—it's faster rising, too, and keeps for months."



groups present at the same time to make the food team most effective at any given time.

"I learn as much as possible about each of my players," said the coach, "and then I give them a chance to work together." This could well be the advice of a nutrition counselor on how to feed the human body. Learn all that can possibly be learned about the individual food groups, then present them to the body together and let them work as a team! This is the case for the completely balanced diet.

Proteins

Proteins are a diversified group of foods made up of molecules of different sizes and shapes. All of the proteins have in common one factor: they are composed of "building blocks" called amino acids, of which there are about twenty. These amino acids are relatively small molecules of various sizes and shapes, each having at its end two chemical groups, one known as amine and one as acid. By coupling with each other through these active chemical groups, amino acids may form almost endless varieties of extremely large molecules with many characteristic shapes and functions. These large molecules, each containing thousands of atoms, are the proteins. They compose the great bulk of the human body and must be constantly repaired and replenished.

The nutritional value of a protein depends largely upon its amino acid content, particularly of those which cannot be made in the body. All protein foods do not contain the same amino acids nor the same array of non-synthesizable (indispens-

"YEAST-RIZ" CRUST

Combine $\frac{1}{2}$ cup hot water, 6 tablespoons sugar, $\frac{1}{4}$ teaspoon salt. Cool to lukewarm. Dissolve 1 package Fleischmann's Active Dry Yeast in $\frac{1}{4}$ cup warm (not hot) water. Stir in lukewarm water mixture, 1 slightly beaten egg and $\frac{1}{2}$ cups sifted enriched flour. Beat until smooth. Stir in 1 cup grated Cheddar cheese and $1\frac{1}{4}$ cups sifted enriched flour (about). Knead. Put into greased bowl; brush top with shortening. Cover. Let rise in warm place, free from draft, until doubled in bulk, about $1\frac{1}{2}$ hours. Punch down; divide into 3 pieces. Roll each into 10-inch circle. Press firmly into 9-inch pie pan. Press edge with tines of fork. Brush with 1 slightly beaten egg white. Let rise until doubled in bulk, about 20 minutes. Prick with fork. Bake at 300° F. for 8 minutes. Do not brown. Fill and bake or store until ready to use. To store, cool, stack and wrap in foil. Hold in refrigerator 1-10 days. Makes 3.

Chicken Salad Filling

Mix together 2 cups diced cooked chicken, 1 cup finely chopped celery, $\frac{1}{2}$ teaspoon salt, 2 teaspoons minced onion, 2 tablespoons lemon juice, $\frac{3}{4}$ cup mayonnaise and $\frac{1}{2}$ cup Royal Walnuts, chopped. Put into "Yeast-Riz" Cheese Crust. Sprinkle top with 1 cup crushed potato chips. Bake in moderate oven at 350° F. for 15-20 minutes. Serve hot. Makes 4-6 servings.

For A Summer Treat—In 350° F. oven brown a partially baked "Yeast-Riz" Cheese Crust, about 10 minutes. Cool. Fill with your favorite chicken salad. Serve Cold.



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able) amino acids (those which cannot be manufactured in the body and must be eaten). It is logical, therefore, to judge the food value of a protein by the proportions of indispensable amino acids which it contains. The amino acid content of certain protein foods such as milk, eggs, and meat is more nearly like that of the entire body than is the composition of certain other foods such as white flour, corn, and legumes. Therefore, a smaller quantity of meat, milk, or egg proteins than of white flour, corn meal, or legume proteins will supply bodily needs. It should be remembered that an amino acid whether derived from plant or animal sources is the same amino acid and is equally good as food. Most of us do not derive amino acids from any one source of protein but from many sources, both plant and animal.

No one protein need have an ideal mixture of amino acids as long as we consume a variety of protein foods. If one protein lacks a certain amino acid—as white flour for example lacks lysine—this deficiency can be balanced by eating a protein food that contains an excess of this particular amino acid, such as milk. A mixture of milk and wheat products (for example, bread made with wheat flour and milk solids) is nutritionally superior to either one alone.

The various amino acids needed for protein construction are required in the body "in each other's company." For maximum utilization, all amino acids should be present in the same meal. Protein foods which lack certain amino acids will be nutritionally poor when eaten alone, but when eaten with other appropriate proteins may provide an excellent protein mixture. As stated above, milk proteins supplement wheat proteins if eaten in the same meal. They fail to do so if the bread or wheat cereal is eaten for breakfast and the milk is consumed at supper.

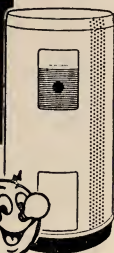
The human body does not have the capacity to store amino acids as it does certain other food components. If there is an excess of amino acids—more than the body can use at the time in building protein—it is likely wasted. Under certain conditions the excess may be broken down chemically to provide energy to the body and some of the excess may be used to synthesize some

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The important minerals needed in food intake are generally indicated as follows: calcium (bones, teeth, body fluids, nervous system, muscles, some enzyme systems); phosphorus (bones, protein construction, sugar metabolism, muscle contraction, enzyme systems); sodium (body fluids, blood, cartilage, muscle); potassium (within bodily cells, enzyme systems); chlorine (digestive juices, blood); iodine (thyroid); bromine (blood serum and pituitary); fluorine (tooth enamel); iron (hemoglobin); magnesium (muscle contraction, nerve functions); manganese (enzymes); copper (enzymes involved in hemoglobin production, hair and skin pigmentation); cobalt (vitamin B₁₂); zinc (pancreas). Other minerals have been found in traces in human tissues.

Water

It should not be overlooked that one of the most important food elements is water. Life-promoting chemical reactions occur in solution, making water vital to the food team. A minimum water requirement for a normal human being is about eight glasses a day and while most of this is obtained as drinking water or in beverages, a large part is also obtained from water contained in solid foods. About fifteen percent of the water required for human "life" is formed from the metabolizing of foods, that is, through oxidation of fats, carbohydrates, and proteins by means of oxygen in the blood. Some mammals, like the whale, take all their water from the metabolism of

food and none from the salty water environment in which they live.

Oxygen

Oxygen, of course, is vital to human life and holds a key position on the "team." A man or woman, breathing normally at rest, inhales and exhales approximately 3300 gallons of air a day. Since air is only about one-fifth oxygen this means about 660 gallons of oxygen daily, only a small part of which enters the blood through the lungs and is used. For life processes the body uses 175 to 350 grams of oxygen a day, depending upon the quantity of food utilized.

To know these food groups is to know the members of the food team. It remains to present them to the body "in each other's company." The human body can be likened to a printed page. All the letters of the alphabet are required to print a meaningful book or newspaper. How effective is a printed page which uses only vowels or consonants or only part of the alphabet? What would this page be without the letter *e*? Just so, can a human body be built or effectively maintained with only part of the essential materials required for cellular structure and activity or with omission of a single essential "food"?

All the elements of living tissue are needed, in appropriate combinations, to build a healthy body. Balance in diet means completeness in diet, which in turn means teamwork in foods. The body is made of the food it consumes, and the food components—like a team—are most effective "in each other's company!"

Household Helps

Keep candles on ice for a day before using on a birthday cake, and they will burn slowly and evenly.—Mrs. O. C., Randolph Center, Vermont.

To keep crystals from forming on ice cream made in the refrigerator, put the tray in a plastic bag when it has frozen to the mushy stage.—Mrs. B.C., Clarence, Missouri.

To prevent nylon slips and dresses from clinging, try using a weak solution of permanent-type starch in your last rinse water. A tablespoon of starch to a quart of water is sufficient.—N. P., Denver, Colorado.

To prevent a child from dumping out the contents of a kitchen drawer, push a yardstick vertically through the handles of drawers down to the floor. All the efforts of the little tyke will not dislodge that yardstick.—Mrs. E. M., Lansing, Michigan.

An easy way to wash the bathroom walls and woodwork is to close all doors and windows, turn on the hot water faucet, and allow the room to be filled with steam. Then go over walls and woodwork with your favorite cleaning preparation. Dirt comes off as if by magic.—Mrs. R. M., San Francisco, California.

The Editor's Page

(Continued) Nazareth as having risen from the dead. Hear the oldest recorded testimony of the Risen Lord:

"And that he was seen of Cephas, then of the twelve:

"After that, he was seen of about five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

"After that, he was seen of James; then of all the apostles.

"And last of all he was seen of me also, as of one born out of due time.

"For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." (I Cor. 15:5-9.)

The Church of Jesus Christ of Latter-day Saints accepts the resurrection not only as being real, but also as the consummation of Christ's divine mission on earth; and to the testimonies of Peter, Paul, and other apostles adds this mighty confirmation:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"That he came into the world, . . . to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness." (D & C 76:22, 41.)

In this age when the negative answer to the ever recurring question, "Is there a life after death?" begins in doubt to oppress men's souls, we can awaken the heart to gladness by listening to "the testimony, last of all, which we give of him: That he lives!"

As Christ lived after death, so shall all men, each taking his place in the next world for which he has best fitted himself.

To this truth may each recurring Easter morning give new emphasis and fill our souls with the divine assurance that Christ is truly risen, and through him man's immortality is assured; and may the day soon dawn upon the world when the false concept that might makes right will be supplanted by the higher ideals of the gospel which radiate the charitable, peace-loving spirit of the Risen Lord!

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These Times

(Continued) nity hygiene you could be one of the Americans called to form one of eight delegations to go to Russia.

Five or six American writers will be selected for the exchanges, the same number of musical composers, plus "three or four" painters and sculptors and an unstated number of civic officials, student newspaper editors, representatives of youth and women's organizations. All these

will be exchanged in 1958. Can you nominate the six American authors you would recommend for the mission? The composers? The others? The Department of State will have a small headache with this matter—especially in an election year, and especially if Congressmen and Senators begin to get endorsements of "favorite sons" for the trip!

The New York Times said the agreement foreshadows "a much larger exchange of artists, scientists, teachers, students, and university delegations than has ever taken

Character, Confidence, and Consistency

Richard L. Evans



In a recent forecast ten things are enumerated which can be counted on, and this one sentence we take from the ten: "Reputations will continue to be made by many acts, and be lost by one."¹ This calls to mind a quote from an eminent American:

"Confidence is a subtle thing. It is built slowly and can be easily and quickly shaken."² We are living in a time of many complexities, many laws, many technicalities, with men in many places ascribing motives to other men, and with some seemingly seeking to destroy confidence. It is a time when reputations (and character and confidence) survive with some considerable difficulty. And it all argues an earnest urgency for "getting back to first principles"—back to those simple basic principles that we need always to tie to, simply said in some simple sentences called commandments. There are commandments against taking what belongs to others. There are commandments concerning the care of the widow, the orphan, the poor and distressed, and neighbors in need. There are commandments against marital unfaithfulness and personal impurity. There are commandments against bearing false witness, and many other matters. And if we would honestly commit ourselves to the consistent keeping of these simple commandments, much that is now long argued and considered would be solved. Both character and reputation call for consistency. Occasional dependability isn't a dependable dependability and reputations made by many worthy acts are often lost by a single unworthy one. We need recommitment to the simple keeping of the commandments, and the confidence that comes with faithful consistency. We need men such as can be trusted with uncounted money, with un-audited accounts. We need more of the quiet consistency that comes with the honest intent of keeping the commandments, so that reputation (and character and confidence) may not be lost by a single irresponsible act or utterance.

(See page 287 for footnotes.)

"The Spoken Word" from Temple Square presented over KSL and the Columbia Broadcasting System, February 9, 1958. Copyright 1958.

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place between the two countries in the past." Initial plans now include formal exchanges between Columbia and Moscow Universities, and between Harvard and Leningrad Universities. There will be other lectures exchanged in various fields in other institutions. Under the agreement the Philadelphia Symphony goes to Russia in 1958; the ballet troupe of the Bolshoi Theater comes to the United States in 1959. Who knows? The Tabernacle Choir may get its chance in the 1960s.

The agreement also provides for formal exchanges in the following fields:

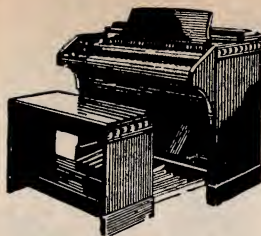
1. **Radio and Television.** "An exchange of broadcasts in science, technology, industry, agriculture, education, public health, and sports."

2. **Movies.** In 1958, twelve to fifteen documentary films to be mutually agreed upon, will be exchanged. Entertainment films (sales basis), mutually determined, will also be placed into channels.

3. **Industrial technology.** Technicians in iron and steel, iron ore mining, and plastics received prominent mention.

The agreement of January 27, 1958, could become historic. It represents an approximation to what William James called for as "the moral equivalent of war" fifty years ago.

Successful negotiations between the Russians and the United States since 1945 have been few: the Treaty of Peace with Japan in 1951 (with the Russians disagreeing all the way, but outmaneuvered by Dean Acheson and John Foster Dulles); the Austrian treaty of 1955; and now the agreement of 1958 on cultural exchange. What would you give for a pair of tickets in Yankee or Moscow Stadium to see the Russian all-stars play soccer football against the American all-stars? Could the United States put a soccer football team in the field? Or would one expect them to play American football? And what would you propose for the half-time show? It may be premature for this type of consideration. But we are told that track and field meets are in the offing. Track and field is a good place to begin. We have met in the Olympics. Competition in track and field tends to lie more between



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individuals than between teams of nations. The tests of courtesy, good manners, and sportsmanship for all concerned might be easier to pass. What William James envisioned, as the twentieth century opened, might well be realized in fuller measure as the century moves to a close.

The American approach, like the Russian, is not to turn all spears into pruning hooks, swords into plowshares, or missiles into mattresses. The very day the Americans signed the cultural agreement in Washington, John Foster Dulles, the American Secretary of State, was in Ankara, Turkey, attempting to forge the Baghdad Pact into a NATO-like shield. Included in his drive was a scheme for new military superhighways to link Turkey, Iran, Iraq, and Pakistan, and for joint organization, command, planning, and maneuvers of the military forces concerned. He said there was plenty of American "mobile force of great power" to back them up. The same day President Eisenhower asked Congress to enact a billion dollar science-education program as a "security must," following a defense budget request of more than forty billions.

Yet to those who believe in the unending search for truth, of the power of ideas, of thought, of words, of the impact of personality and human lives in social intercourse, the cultural exchange agreement holds out hope for reduction of tension. In 1955 it is fairly commonplace in the United States to meet a young man who has flown over the North Pole and set foot on the South Pole after landing at the American base there. Fifty years ago, to have been privileged to meet Roald Amundsen would have been deemed almost as remarkable as having dined with Marco Polo. Today, many of our young people have traveled from pole to pole and have been around the world at the equator several times. The world is a neighborhood. There must be good fences. We seem to be getting them. Russia "wants no more land," Khrushchev said at the Indian Embassy in Moscow, the day the cultural exchange agreement was initiated in Washington. Our fences will remain strong. Nonetheless it may well be that if the fences have gates, the fences will last longer, provided the gates are used and the fences respected.

Bookrack

(Continued) Declamatory, Sonnets, and Child Chatter—into which the poetry is divided. There is also a general index, an invaluable aid in finding individual poems.

It is interesting to note also that Governor W. McFarland proclaimed a Bertha Kleinman day for Sunday, November 3, 1957—as a tribute to one who "has brought honor and distinction to herself, our State and our Nation, not only through her writings but through her years of warm and unselfish service to the Church and her community: . . ."

—M. C. J.

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FOOTNOTES AND REFERENCES FOR ARTICLES:

Your Question:

- ¹1 Nephi 13:24-27. See also verses 28 and 29.
- ²2 Nephi 9:23-24.
- ³Moses 6:37-60. Compare John 5:4-8.
- ⁴Ibid., 6:65.
- ⁵Encyclopedia of Religion, edited by Virgilium Ferny, p. 53.
- ⁶The Jewish Encyclopedia, Funk & Wagnalls, 2:499.
- ⁷Ibid.
- ⁸Times and Seasons, 3:905.

The Lord Is Resurrected

Scriptural references for this article are from Matthew, 27, 28; Mark 16; Luke 24; John 20, 21; Acts 1; 1 Cor. 15; 1 Peter 3.

The Spoken Word

"The most tranquilizer . . ."

Graham, Texas, Rotary publication (Author Unknown).

Elbert Hubbard, *The Philistine*. Vol. xi, p. 7.

Character, Confidence and Consistency

"Forecast, published by Wheelwright Lithographic Co. Author unidentified.

George Humphrey.

The Great Labor of Love

"A Temple in the South Pacific"—Howe, Allie, Era, November 1955.

"Ecc. 3:1, 4.

"The Era expresses its thanks to George Biesinger and Barbara Baigent for supplying valuable information.



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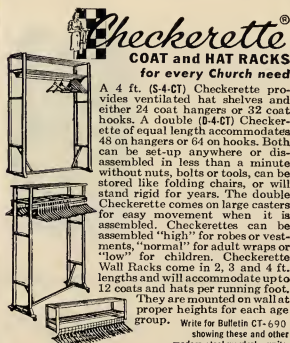
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The Last Word



Jesus will not judge humanity "by the hearing of the ear nor the sight of the eye."—George Q. Cannon.

Dignity does not consist of possessing honors, but in deserving them.

Gospel Messenger

Never say anything wrong of anyone, if you are not quite sure about it; and if you are, ask yourself, "Why do I say it?"

That modesty which seems to decline praise is often only the desire to be praised more delicately.

■

Take time to think; it is the source of power.

Sincerity always carries the most weight in our relationship to others. There is something compelling and genuine which radiates from a sincere person. The principal obstacles to influencing others are insincerity and inconsistency.

A good example is the best sermon. Unless we live up to what we say, we cannot have a lasting influence on those who look to us for guidance. The world needs less advice and more worthy examples.

Magistrate: "You cannot drive now for two years, for you're a danger to pedestrians."

Defendant: "But your honor, my living depends on it."

Magistrate: "So does theirs."

The grandest of heroic deeds are those which are performed within four walls and in domestic privacy.
—Richter.

■

Take time to laugh; it is the music of the soul.

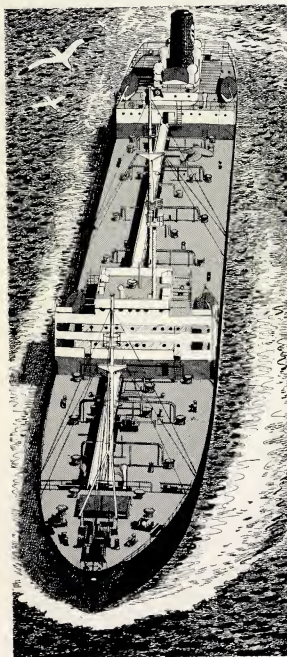


Economy in our affairs has the same effect upon our fortunes that breeding has upon our conversation.

Hope is a happy and a healthy passion.

Ignorance is the mother of impudence.

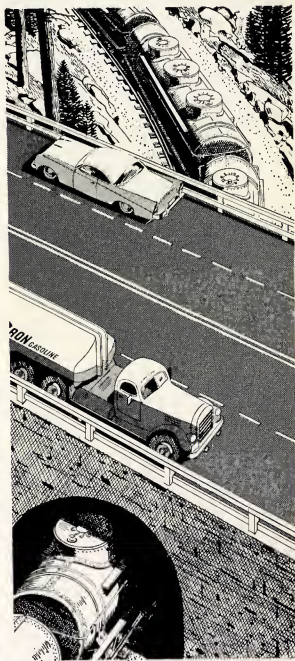
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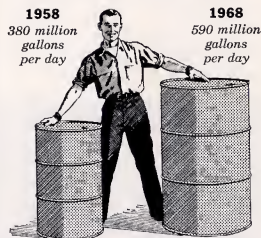
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